

There is more to work than "punching in," Dickey tells CLAC

The opening remarks of CLAC's president, Wayne Drost, set the tone for the 29th annual convention of the CLAC, held on Saturday, April 11 in the Ancaster High and Vocational School near Hamilton, ON. After reading a brief excerpt from a book by a Christian author who warns against the widespread belief that norms are purely human and historical inventions, Drost continued: "One of the reasons I read this section was to express my joy that we as CLAers may still in this time, come with a clear message, a Scriptural message of peace, of hope and of per-

manence that Jesus Christ is our Redeemer and that the Scriptures are true. As long as we build on those certainties, then the Lord will be faithful and we will continue to exist. That's why I think annual conventions are indeed opportunities for celebration and for thanksgiving, and I hope that this day, too, may prove to be that for all of us. Let us rededicate ourselves to the Scriptures and to our obligations to live according to them, so that CLAC indeed may be a blessing unto this nation and unto its members."

The morning session was largely

devoted to business matters, such as elections, financial reports, and a budget for the current year (adopted at \$738,000).

The national secretary, Sylvan Gerritsma, highlighted the events of 1980. The CLAC continues to be faced with attacks on its right to exist, especially in the construction industry. Drawn-out and costly hearings before labour relations boards (in Ontario and British Columbia) have taken their toll in terms of demands on staff members' time and on money. Instead of the budgeted amount of \$25,000, the total bill for legal fees for 1980 climbed to an all-time high of \$57,000. It was this unexpected increase that placed immense pressures on CLAC's resources. Thanks to the generous response of its members and supporters and a small reserve fund, CLAC's shortage for 1980

was reduced to a mere \$2,000.

For the second time in its history, CLAC was involved in a strike. This event created a great deal of extra work as well as more reflection on the right and wrong of strikes. Quite remarkably, the relationship between the management of this company and the employees improved a great deal after the strike was settled, much to the relief of everyone.

The number of companies organized by the CLAC now is 214, most of which are in the construction industry. There is a shift occurring now, the CLAC's fastest growth is taking place among employees of nursing homes. The CLAC has adopted the so-called multiple-choice checkoff, whereby people are free to direct their dues to a union of their choice or to a recognized charitable cause. These figures for 1980 are interesting: Eight chose to send their dues to another union, while 31 sent their dues to a charitable cause.

The morning session was completed by a brief presentation of CLAC's research director, Harry Antonides. He reviewed the main points of CLAC's proposals for new directions in labour relations. They include the need for industry-wide collective bargaining, a pluralistic trade union structure, a new partnership between labour and management via some form of codetermination, and an alternative to the strike weapon via third-party arbitration. Antonides stressed the need for this change on the basis of principle but also on the basis of a number of concrete developments, such as the growing interdependence of society, the slowdown of economic growth, and the far-reaching effects of the so-called information revolution made possible through the new microelectronics technology.

The keynote speech was given by James Ross Dickey, editor of *The Presbyterian Record*, who spoke on "Redeeming the Time." He reviewed some of the underlying reasons for the distress in the workplace, which go a long way to explain why labour-management relations are adversarial. Recalling his own experience while working in an office where people were treated like numbers, Dickey underscored the need for restoring work as a meaningful activity. Work that is



James Ross Dickey

experienced as "killing time" is utterly unworthy of human beings, and must be reformed.

He left his audience with this challenge: "One of the things that CLAC can do for Canada, for the Christian community and for the labour movement, is to restore a little humour... In a society that doesn't have much room for authenticity, you embody the truth that people need a little space, that we are all numbered among the walking wounded, but that we live for a destiny much greater than anything represented by the Toronto Stock Exchange closing index. You are witnesses to the fact that we are on earth to do more than punch in, keep our noses clean, and punch out. Take heart, the future may look difficult but the future is God's territory alone, and I believe you are part of His plan to redeem the time."

This year's proceedings were enlivened by enthusiastic audience singing led by a group of able musicians. Indeed, it was a day of joy and celebration. As Gerritsma reminded us: "We may look back on the past year and forward to the future confident that our labours are not in vain in the Lord."

Knight heads Church Press

The editor of *Calvinist Contact*, Keith Knight, has been elected president of the Canadian Church Press (CCP), an organization of some 53 religious publications across Canada.

The CCP members have a total combined circulation in excess of one million and includes both Protestant and Catholic publications.

The election of the new executive came at the organization's annual meeting on April 29, in Toronto.

Mr. Knight sees his new role as a challenge. "The Canadian Church Press has received a high profile during the past two years under the presidency of (*Presbyterian Record* editor) James Dickey. But I am concerned about an apparent lack of sharing of religious news among publications.

"If we are to have a strong voice within the Christian community in Canada then we must speak unitedly as Christian publications on certain obvious issues." He cited the expansion of the CCP News Service as one of his priorities.

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El Salvador:

How do we react to the news about El Salvador? Can we believe reports that the American government is sponsoring repression there with its arms shipments? Should we consider the influence of Marxism as part of the problem? On page 8, Political Editor, Ben Vandezande, gives his reaction to a petition designed to help stop USA arms shipments to that war-torn country.

Church ties:

The position of the Gereformeerde Kerken in The Netherlands on such issues as women in office and homosexuality may give the Christian Reformed Church in North America reason to change its ecclesiastical ties with the GKN. In the first of two articles, editor Keith Knight, considers the options. See page 2.

Quebec seminary:

The Educational Policy Committee of Calvin Seminary, and the Seminary faculty, will ask the College Board of Trustees to request the Chr. Ref. Church Synod in June for the appointment of Rev. Martin Geleynse as Coordinator of the Faculte Libre in Quebec City, starting this September. It will ask for a special Inter-Agency Committee of Synod to supervise his work and it will make a request for quota commitment. Rev. Harold Kallemeijn, a member of the Quebec Alliance involved in the founding of the seminary, provides a background sketch to the current developments on page 5.

VIEWPOINT

by Keith Knight

At the crossroads with the Gereformeerde Kerken — I

How do you tell your mother that her interpretation of the scriptures is wrong and that her ideas are too theologically liberal? And if she won't listen should we disown her?

That seems to be the problem facing the Christian Reformed Church with respect to her "mother," the Gereformeerde Kerken in Nederland (GKN). The North American offspring have been concerned for some time about their mother's theology.

Sound, Reformed, doctrinal reasoning seems to be taking a dive down the theologically liberal slide. For the past twenty years we have stood on this side of the Atlantic, staring across to The Netherlands and shaking our heads in disapproval. In more recent years we have been sending our mother church letters of concern about her theology.

You know about the GKN decision on pastoral care for the homosexual person which first came out in November, 1979 and the most recent synodical decision in November, 1980 which sparked the Christian Reformed Church synod to send off a letter of concern.

In February, 1981, the GKN sent an official response to the CRC explaining

its stand on homosexuality. That letter will go to synod when it meets in June. Here is a quote: "Because there is a difference of opinion within our churches concerning the meaning of the Scriptural testimony concerning the homosexual person and because the delegates were not able to come to an agreement concerning the pastoral ethical approach to the homosexual person for eight years, the synod felt that... it could not wait any longer with a pastoral call to discussion in the local congregation concerning this delicate and critical matter."

"Room must be created," said the GKN communication, "for the homosexually-disposed members of the congregation, because they themselves, unthreatened in their wholeness as a person, should be able to participate in this dialogue."

"The clarification which the general synod of Delft gave in November, 1980 did not intend to approve homosexual licentiousness nor to plea for a free sexual choice between homosexuality and heterosexuality, but it did intend to open up for discussion in the congregation the matter of the physical expression...."

"Synod consciously took a step

backwards. This was done not out of neglect for her pastoral responsibility in respect to the seventh commandment but in order not to exclude those whose interests are here at stake from a truly Christian fellowship."

In trying to deal with the homosexual pastorally (which was good) the GKN failed to take a scriptural stand (which was bad).

◀ Scripture's authority

More upsetting than her loose stand on the matter of homosexuality is the matter of the authority of scriptures (see May 8 article by Martin Geleynse). And while the report on biblical authority is not yet an official synodical stand but simply a committee recommendation, it nevertheless gives one the feeling of the mood within the GKN.

There are voices within the Christian Reformed Church which call for the severing of ties with mother church. But there are also cries from leaders within the GKN which say: "Please do not desert us. We need CRC input and we need your prayers."

When the CRC synod meets in June it will consider formal overtures from classes to sever ties with the Gereformeerde Kerken in light of the latter's

stand on the homosexuality matter. A more critical matter before the church, however, will be the GKN report on the authority of Scripture. That report deals with the foundation of our faith as fellow believers — the Bible.

Should the Christian Reformed Church break its ties with the Gereformeerde Kerken in Nederland? Should the daughter tell her mother that they can no longer speak together because of unreconcilable differences? Is a maternal divorce in the offing?

Some within the CRC say that the GKN has gone too far. They look at the demise of the Free University and its "selling out" to Marxism. They look at the role of women in the GKN. They get the impression that the GKN is saturated with secularism and that "poor mother" is simply beyond repair.

Others are genuinely concerned about the spiritual state of the GKN and are convinced that her theology can be salvaged. They hear those pleas from within the GKN that the CRC should not desert her, leaving her as it were to the radical dogs.

What should the CRC do? What are the options? Let us look at these next week in the conclusion of this two-part editorial.

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Our answer to doom and gloom predictions

Will anyone write of hope for future?" This was the question raised in a recent *Toronto Star* article. The columnist wrote about the current wave of pessimism. The Gallup Poll reported that a greater number of Canadians are pessimistic (45 percent) than are optimistic (33 percent) about their children's chances for a happy life in the future. Teenagers are said to be wary and wistful about the future.

The dream of a golden age where all can raise above mere material survival and enjoy a continued rise of the Gross National Product is shattered. Our younger generation feels betrayed. What was considered impossible in the 1950's is now happening. Who would have thought that Fascism would once more raise its ugly head? In October, 1980, a Jewish congregation in Paris celebrated Simhat Torah ("Rejoicing of the Law"), the culminating festival of the Jewish New Year. Suddenly, a mighty explosion shattered windows and brought a false ceiling crashing down on the heads of the panic-stricken worshippers. The bombing left four people dead and a dozen seriously wounded. Anti-semitic violence has spread to all corners of France in the last three years. In Western Europe the Nazi movement is attracting the disenfranchised, the angry and frustrated youth.

Disasters? We are getting used to them. The famine spectre haunts many Third World countries. "Africa has 10 percent less food per head now than it had a decade ago," says Maurice Williams, executive director of the U.N. World Food Council. "One hundred million people are daily getting less than the minimum to eat." As bad as the food shortage is, it could get worse. The U.N. Food and Agriculture Organization warns that "unfavourable crop conditions" throughout East Africa are expected to lead to poor harvest again

this year. Aid officials complain that the threat of starvation in East Africa seems to arouse little international concern. But they are not surprised. "After all," says one authority, "disaster in Africa is taken for granted."

We live in an apocalyptic age. Even the secular media are joining the prediction of imminent doom. A newspaper commentator was recently asked for his reaction to the prediction of a religious group that the world would end in the 1990's. "They must be joking," he replied. "How could any sensible person think that the world will hold together that long?" He was jesting. Yet his remark strikes a responsive note. The prevailing mood is pessimistic. Once this feeling of gloom was a speciality of the cults and sects who made the imminence of doom their business.

Is there still hope for the future? Fundamentalists and many evangelicals say: "Yes! We have hope. Christ is coming again." Unfortunately their message of hope is marred by frantic speculation about the signs of the times, the identity of the anti-Christ and the nature of the millennium. In the process they have become too pessimistic about God's creation.

Someone wrote: "Why polish the brass on a sinking ship?" This is a distortion of the Christian hope. Christ is the Lord of history. He is in sovereign control. This earth will be kept by Him until the Gospel promises and mission are fulfilled.

When Martin Luther was asked how he would react if the Lord were coming tomorrow, he replied, "I would go out and plant a tree." That is to say, he would do the ordinary tasks of life.

We plan and work for the future, yet we live in the tension of Christ's coming again. We may not give up on this world. All the dire predictions of the coming end may cause people to prepare for

inevitable disaster, but it also paralyzes their incentive and will power to be the salt of the earth, and work for a more peaceful and just world.

Christ's return is our hope. Through the centuries the church has looked forward to the day of His appearing. Sometimes her hope grew dim. Sometimes she was truly excited about the prospect of His soon return. She prayed: "Maranatha, Lord Jesus come," while burdened by the thought of millions still ignorant of the claims of Christ. The longing for Christ's coming didn't make the church other-worldly, impractical and negative. The world is so large, the needs are so many, the opportunities for service are so bountiful. Let us roll up the sleeves and work until the sovereign Lord, who holds the reigns of history in His hands, comes again. The church, while waiting, still attacks. Though there is much opposition to her ministry and mission, she is still militant.

Asked in an interview whether the slaying of Wycliffe Bible translator Chet Bitterman in Columbia would be a detriment to missions, Dr. Wade T. Coggins, executive director of the Evangelical Foreign Missions Association, answered in the negative. "On the contrary," he said, "I believe it will increase missionary interest and involvement." The number of missionaries from North America has increased significantly in the last decade. In 1976 there were 31,186 full-time and 5,754 short-term missionaries for a total of 36,950 reported overseas. The data of 1979 indicate 35,861 career personnel and 17,633 short-termers.

Not the spirit of doomsday pessimism, but anticipation, assurance of faith and world involvement should be the marks of the Christian in this volatile and turbulent age. Our victory is in the Lord, who said: "Surely I will be with you always, to the very end of the age" (Matthew 28:20b).

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Subscriptions

\$17.50 for one year and \$32.00 for two years. Overseas by

Airmail \$55.00. Surface mail \$25.00.

Calvinist Contact is published by Knight Publishing Ltd., 99

Niagara St., St. Catharines, ON

Advertising

Display advertising deadline is Thursday 10 a.m. of the pre-

ceding week. Classified advertising deadline is Friday

10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451.

Postage paid at St. Catharines, Ontario. Postmaster: Send

address changes to Calvinist Contact, 99 Niagara St.,

St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published

weekly except for the 8th and 29th of August and the last

issue of December, by K. Knight Publishing Limited,

99 Niagara St., St. Catharines, ON L2R 4L3. Second

class postage paid at Lewiston, N.Y. 14092. Postmaster:

send address changes to Calvinist Contact, P.O. Box 110,

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LETTERS

Church should become more flexible

Dear Sir:
In the *Calvinist Contact* of April 24, I read a small news item about a possible seminary in the State of Iowa. In the same edition, your editorial commented on this development in the CRC to the extent that such a move was rather unnecessary. I agree with this conclusion. However, I believe that such a polarization as is happening in the U.S. West, is rather inevitable, given the present structure of the CRC. I can foresee equally a similar polarization at the other end of the scale. Perhaps this opposite polarization is not very likely, yet I believe it possible.

It is interesting that presently we are seeing a comparable movement of polarizing in the Communist system of government. In secular terminology we hear and read such words as "hardliners vs. revisionists." Russian hardline government officials are visiting the Polish revisionist government. The purpose of this political maneuvering is to bring the revisionists back in line, to maintain the system, the organization.

In our church vocabulary we use words like "conservatives vs. liberals." In psychological terminology words such as "rigid vs. flexible" are used. Which ever set

of these opposing words we use, each conveys the same message, namely polarization, call it to the right or to the left. Considering that both the church and the political system of communism are ideological, the process of polarization is identical. Two other factors present both in the church (at least in the CRC) and in the communist system further contribute to the kind of polarization I am calling to your attention. One factor is that in each ideological system, doctrines, which are statements of belief, are elevated to the level of absolute truth. This means the position of right vs. wrong. The third factor is "the from the top down power of conforming regulations and control."

Given these three factors; ideology, absolute truth and regulating conforming power, polarization, in time, will happen, either way and with a fury. In the church as well as in political systems, when the fury breaks loose, there will be many bad tempers, many condemning statements, sometimes even violence.

In short, it will be a bad scene. Most present adults in the church have experienced one or two bad scenes like these in the ecclesiastical arena. At this point the political systems is not my main concern. I have used the

comparison between the church and the communist system to point to some strong similarities within each system, and quite appropriately so, I believe. What I am concerned with is the church, the movement and growth of the church as a living body of Christ.

I see various active issues (alive issues) presently in the CRC which have the potential of polarization either way. One example is the issue of women in office. Given the three factors indicated above, which I see as characteristics of the church, the polarization is inevitable. What is needed now and from here on is more flexibility, a little less "absolute truth" and a little less "conforming power from the top."

Flexibility will not prevent the condemning and violence and ugliness. Within a flexible system there is room for more than one opinion and room for more than one position. On the sample issue of women in office there are a number of congregational overtures before the synod of the CRC. As I read these overtures I hear suggestions for "a little less emphasis upon absolute truth and a little less emphasis on the heavy hand from the top."

These suggestions sound sensible and reasonable to me to allow the local churches and

church councils the freedom and initiative on matters like women in office. At the same time such a flexible attitude will also recognize that at least there is still some wisdom on the local scene, the grassroots level.

Personally I don't think that wisdom and flexibility will prevail. It will be interesting to watch the process, the maneuvering behind the scenes and on the floor of synod between the denomina-

tional hardliners and the revisionists. My hope is that somewhere in this whole process of movement, in the church at least, there is the Holy Spirit. To me the symbol of the dove is the symbol of hope, of growth and of change. Yes I have hope that wisdom — the Holy Spirit will prevail. I am thankful that Acts 15 is part of the Bible. I read this chapter often.

Peter Mantel,
Vanastra, ON

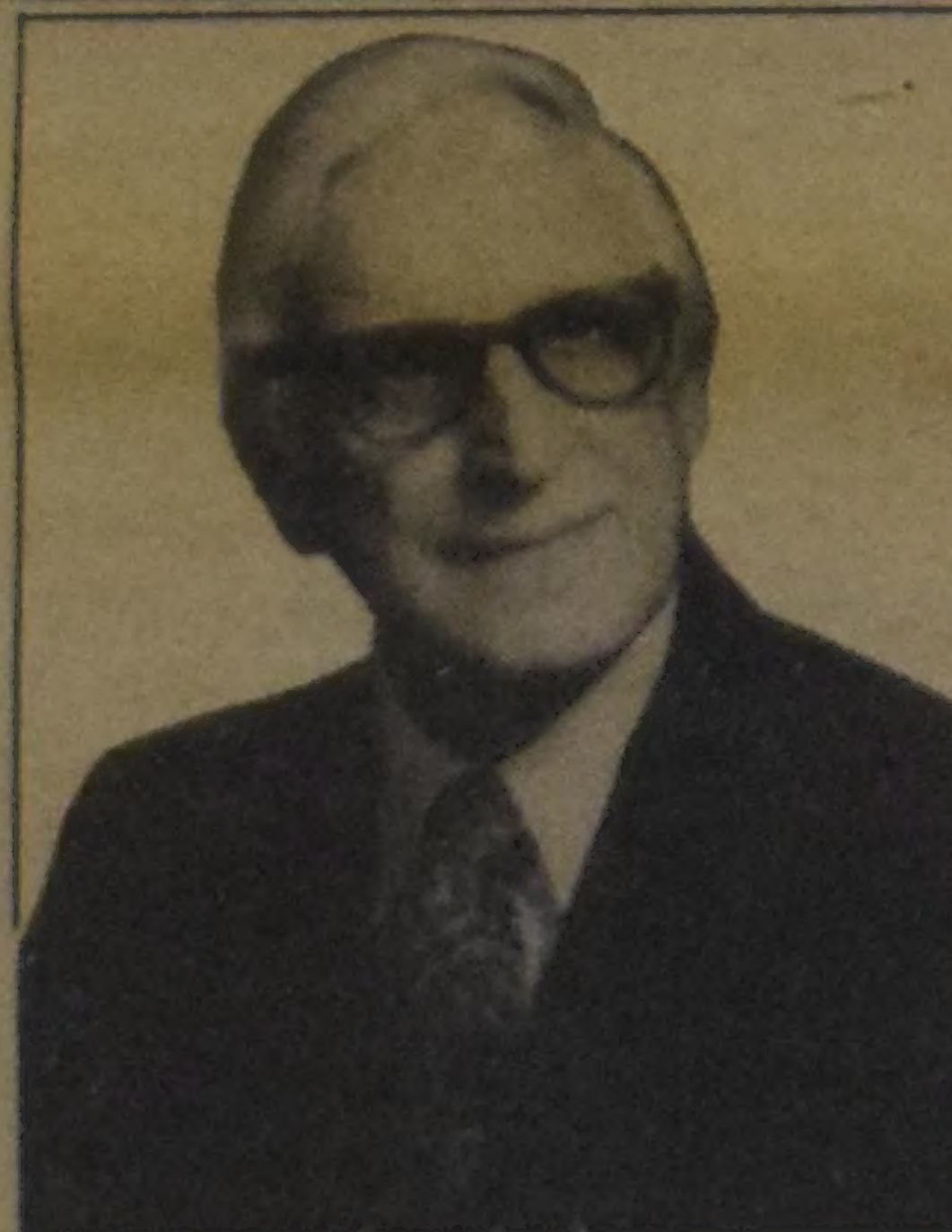
Does the church open to all who knock?

Dear sir:
I too, viewed and enjoyed "Tess of D'Urbervilles" and appreciated reading Bill VanDyk's evaluation of the film. It gave me a further and deeper understanding of it. I realize that Bill dealt mainly with the author, Thomas Hardy's interpretation of life throughout the story, but was surprised that more was not mentioned about the role of the church at that time, as I felt the church was certainly given a prominent place throughout the film.

I was struck how the church repeatedly was unable to meet the needs of the people, particularly

Tess, who a number of times went directly to the church for help, on one occasion to have her baby baptized when it was dying so it could have a "christian burial," and another time when she waited outside the church in her desperate situation with the well-dressed people filing past her, the priest and elder (?) closed the heavy doors, practically in her face. These, and other incidents, caused me to parallel today's church with the church of that era and it left me feeling somewhat uneasy.

Mrs. Tina Maat,
Strathroy, ON



Evangelism Today
by Wesley Smedes

Calvinist Contact begins a lengthy series of articles by Rev. Wesley Smedes, a retired Minister of Evangelism, who headed the outreach department of the Christian Reformed Board of Home Missions for several years. Rev. Smedes has led several churches to effective evangelism. He has also warned some churches how not to do it. We welcome Rev. Smedes to this page for the next several weeks.

Responsible Evangelism

Biblical evangelism is responsible evangelism — that is, evangelism which accepts the God-given responsibility for results.

This may sound like an axiom that everyone recognizes as true. I'm not at all sure, however, that this is obvious to everyone. At least it is not easy to practice.

More than once, persons have said — ministers as well as lay people — that if there were any converts through their evangelism programs, they would recommend other churches than their own for these converts. This statement is usually added: "They wouldn't feel at home in our church." In other words, any spiritual babes that the Lord gives our church family, we will put out for adoption.

Such evangelism does not have a Biblical ring to it. But it actually happened in Grand Rapids, that a person who had made a commitment to Jesus Christ in an evangelism call, was told that another church than the Christian Reformed would be better for him.

Responsible evangelism means that whenever a per-

son or a family is brought to conversion through our ministry, we will assume the task of nurturing them. This nurturing includes accepting those people into our family, and feeding and training those persons and confirming them.

Accepting them into our family is the first step. This means not just saying "Good morning, glad to see you" at the morning service, but bringing those persons into our close fellowship and providing a support community, without which a babe cannot grow. The church, not the new babe, has to make the necessary adjustments to bring such persons into the family. Parents do this when a new babe is born into the family. Very few babies that I know of have adjusted to the family schedule. None of ours did. We adjusted. Easy? Of course not. Why is the pill so popular? Responsible evangelism brings new babes in Christ into the family of God's people, and God's people must be willing to adjust to them.

Along with accepting comes the task of feeding and training new converts to become responsible persons in Christ's church and God's kingdom. This is done at the worship service. Very often, special classes in discipleship must also be held for such persons. Only properly balanced feeding will help the babes grow up into healthy, mature Christians. This is hard work. Is there anything in the Christian life that is easy?

The new Christian must also be confirmed in the faith. That is, the community of believers must let the new convert know that he is accepted as one of God's people, and that he has gifts which God can use in Christ's work through the church. All of us, as Christians, need more of this confirmation from other Christians. But the new Christian is in special need of such reassurance.

Biblical evangelism — we might just as well say Reformed evangelism — is responsible evangelism. When-

ever God brings a new child from the community into our family, we must assume responsibility to bring such a child up in the way of the Lord.



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Church Page

PASTORAL PONDERING

Lack of evangelical thrust...

† Last Monday, at our congregational get-together we were treated — and a treat it was — to some insights on the needs and the opportunities for service in the Inner City.

One could hardly repress the feeling of the open doors of opportunity in evangelism with the sky as the limit. Yet, we know, there will be no stampede of people rushing out to fill the needs that exist in our community. And that is a puzzling phenomena. Puzzling because we are constantly queried about our efforts in evangelism by our own members (often critical members) and by our mission personnel in Grand Rapids. It seems to me that there are a number of reasons why there is so little evangelism. I will try to list some of these, admittedly as I see them, for your further reflection:

We are too busy. We have no time. One hears these comments quite frequently. Therefore we will have to look at ourselves. We'll have to do an honest analysis of our busyness. We know that family life is already in trouble. We will not want to take fathers and mothers away from home even more than is already the case. But, what about everything we do in the name of recreation and entertainment? And, yes, what about our church activities? One will have to admit that our church activities are geared predominantly to self-preservation and survival. We forget so often, God's purpose with the church, namely to be his witness in the world.

We are saddled with a stereotyped image of evangelism: buttonholing a prospective convert and to pressing the claims of the gospel on that individual. Because there are not many people who are comfortable doing that, we don't do evangelism.

Fortunately the Bible presents us a much broader concept of witnessing. It even includes the giving of a cup of cold water in Christ's name in its view of witness. And most of us can do better than that. The challenge on Monday night to visit lonely and fearful elderly people in their homes provides us with a golden opportunity to do what scripture calls us to do, namely, to visit precisely these people. And given time there will be all kinds of opportunities to speak of him who is the Lord of life.

Along with the stereotyped image came the idea that evangelism is the task of experts, experts in Grand Rapids and lesser experts on local evangelism committees. Rubbish! To some degree evangelism training sessions also leave the impression that all this is the work of experts. Nothing is further from the truth. For, while we are grateful for these sessions, they will not alter the fact that if you are a Christian, just being yourself (a person in Christ), is enough to be a witness. To show kindness, love, patience, and to suffer with people, these are all a part of the Christian character.

But, you say, we have to be trained what to say. Not so! Persuasive arguments do not convert people. Faith is not a matter of lucid arguments or clear thinking. It is still a matter of the heart. Speaking from the heart — even if ever so simply — to the heart, is all that is required. Besides, in our impersonal society, people are generally threatened by the experts.

The impression is frequently left that evangelism must reflect itself in more members for the local church. Activity by a large variety of members which does not result in more members is by that definition excluded from the rubric evangelism. And that is sad. Sad because individual members who are engaged in a wide variety of services (also in our congregation) do not then receive the kind of encouragement they need; and sad also because when the evangelism committee suggests activity which does not promise to bring in members it will not get the support it so richly deserves.

Rev. H.G. Samplonius,
First Chr. Ref. Church, Edmonton, AB

Manners of worship

† The singing of hymn 489 after the silent prayer will be left as is, since quite a number of our members enjoy singing this hymn following the silent prayer. Consistory also decided to change singing of the doxology. The service really ends with the benediction. Rather than having the pastor pronounce the amen, the congregation is asked to sing the "Three-fold Amen." This is being practised in many churches since it is easy to sing and the Lord instructed Aaron to bless the people of Israel as He did in Numbers 6:24-26. In the liturgy of Israel this benediction was received by God's people with saying: "Amen." We will commence this practice in the near future.

The Creed: Consistory took note of the fact that there is a creedal song in stanzas, used in some of our churches. Consistory felt, however, that we should use the official text of the Apostle's Creed when we sing it. At the moment we are looking into another tune for the creed, if there is one, and it seems there is one, we will test it out and report back on it.

First Chr. Ref. Church,
Thunder Bay, ON

You will notice that this Sunday we are reversing the order with respect to the Creed and the Law. The reading of the Law and its exact place in the worship service has been a troublesome issue for a long time. It was not resolved in 1968 when Synod presented the order of worship we presently use in First Church.

In history the law has been used in a variety of ways. Calvin used the Law as a teacher of sin at one point (in Strasbourg). He would read a

Orthodox Christian Reformed Church

Sunday worship service
at Orange Hall,
Maitland St North,
Listowel.
Minister:
Rev. Cornelis Bronsveld
10 a.m. worship service
2:30 p.m. worship service
★ ★ ★

PRESS PARADE

commandment and the people would then sing the Kyrie ("Lord, have mercy"). Later in Geneva the Law was dropped from the liturgy by Calvin under pressure from his council. They objected to the absolution or declaration of pardon. Peter Dathenus and others read the law after the sermon.

Abraham Kuyper in *Onze Eeredienst* (Our Worship Service) urges that the Law be read following the sermon as a summons to do in life what the Word of God has already taught in the sermon. It is in that capacity that we read the Law today at the conclusion of the second service.

First Chr. Ref. Church,
Edmonton, AB

Mandate for youth elders

† A mandate for our youth elders was adopted after input was received from youth leaders.

Each youth elder shall be assigned to one of the sections and function as a regular member of that section. He also reports to his own section on visits he makes with youth of that section.

They shall receive reports from all district elders in their own section on youth 16 years and older who have spiritual or social problems. They shall attempt to visit all special cases that come to their attention.

They shall work in close cooperation with their section pastor and with the district elder of the youth with whom they have special contact.

They shall maintain contact with young single members who have moved out of the Trenton area and do not come home on a regular basis.

They shall be the consistory's liaison with all youth groups (Young Adults, Young Peoples Society, Teens, Calvinettes, and Cadets), periodically meeting with the groups and serving their boards and counselors with advice.

They shall report monthly to the full consistory on their responsibilities.

Ebenezer Chr. Ref. Church,
Trenton, ON

Opening up to evangelism

† The Church Council decided to replace the Evangelism Committee with Task Force Committees and persons for such programs as Vacation Bible School to be appointed as needed by Council. This was done for a number of reasons. An evangelism committee is usually frustrated and unsuccessful in its efforts. Evangelism as a committee concern hardly follows the biblical pattern of the church in the Old and New Testaments. The committee arrangement stifles the development of the church's outreach. Evangelism belongs so much to the purpose of church existence that it must be the business of the church as a whole, led by the consistory. We consider the problems here mentioned due to the structure of the Evangelism Committee not the personnel and work of the committee. Council heartily thanks everyone who has ever served on the Evangelism Committee for the way they have worked in the face of much frustration and discouragement.

We also call the congregation to prayer concerning the carrying out of the command Christ gave the church at his ascension to make disciples of the nations. Pray for the work of missionaries and evangelists; for ourselves as persons, families, and church to understand and fulfill our specific calling; and for a world of sheep without a shepherd. We hope there are many who have always prayed for these things and we encourage them to persevere in prayer. To any who have been slack in this intercession we urge that you begin to do what you have been neglecting.

First Chr. Ref. Church,
Brandon, MB

Church Bulletins

Press Parade and Pastoral Pondering columns are intended to reflect points of interest in Reformed congregation life.

Clerks are requested to mail church newsletters and bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

Church News

Christian Reformed

Called

—to London (Bethel), ON, Rev. Ralph Koops of Chatham (Grace), ON.

Accepted

—to Barrie (Covenant), ON, Candidate John DeWinter of Mountain, ON.

New clerk

Waterloo, ON — Norm Slothou-

ber, P.O. Box 214, Waterloo, ON N2J 3Z9.

Summer worship

St. Catharines (Covenant), ON — During June, July and August, the evening worship service will be held at 7 p.m., rather than 5 p.m.

Address change:

As of June 1, 1981: Rev. Jack Westerhof, 76 Chelmsford Ave., Willowdale, ON M2R 2W4; tel: (416) 224-5763.

Time of worship

The Fellowship Chr. Ref. Church of Brighton, ON is now meeting at 9:30 a.m. and 7:00 p.m.

Evangelism Sunday

at the
Christian Reformed Church, Collingwood, Ontario
Sunday, May 24, 1981

RADIO SERVICE: 11 a.m.
John 7:37-39 - "An invitation and a promise."
TELEVISION SERVICE: 7 p.m.
Deuteronomy 33:29 - "Why be a Christian?"

SERMONS BY:
Rev. D. Hart, Minister of Evangelism, Grand Rapids, Michigan
CHOIR IN TELEVISION SERVICE:
First Christian Reformed Church, Barrie, Ontario.

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Trinity Tower
7900 McLaughlin Rd. S.
R.R.#10
Brampton, Ontario
L6V 3N2

Reformed theology training in Quebec City

by Rev. Harold Kallemeyn
ARE liason with Classis Eastern Canada of the Chr. Ref. Church and Home Missionary in Longueuil, Quebec.

Quebec, traditionally known for its French language, Gallican customs, and fervent Roman Catholic piety, has changed dramatically over the past twenty years. While Catholic piety is on the wane, the French language has received more important status not only in Quebec, but throughout Canada. Everything from candy bar wrappers to stop signs are indicated in both English and French as far away as Vancouver — but most often only in French in Quebec!

While the news media have been pre-occupied with the political and linguistic struggles since 1960, God has been working in the hearts of the Quebec people. Having left the church in droves, they are now considering other religious options. One of which most have never heard is the evangelical Reformed message. Yet it is a message about which more and more Quebecers are getting enthused since it offers them a complete world and life view to replace the all-encompassing Catholicism which they have rejected.

In 1978, a group of like-minded Reformed Christians of different denominations, met together and formed the Reformed Evangelical Alliance (ARE), in order to fill the void left by the absence of the Catholic faith. Since 1978, the Alliance has initiated publishing work as well as laying groundwork for my appointment as Home Missionary in the Montreal area. Another vision of the Alliance right from the start was the desire to begin the training of Quebec young men for leadership in the church.

The 1979 Synod of the Christian Reformed Church and the Board of Trustees of Calvin College and Seminary responded positively to this vision, and assured the Alliance of its willingness to discuss the way Calvin Seminary could assist the ARE in developing a program of Reformed theological training of Francophone Christian workers" (Acts of Synod 1979, p. 54). That same year courses were begun in the basement of a French-speaking Presbyterian Church in Quebec City. For the past two years, from 20 to 30 young people have been coming to weekly and bi-weekly classes on subjects as diverse as "Survey of Pauline Literature," "Introduction to Ancient Hebrew," and "The History of the Reformation" (a favourite!). And a full summer school programme has been organized for them.

The current student body is made up of young people from the Presbyterian Church in Quebec City, interested

students from the nearby Laval University, and a good number of young people from evangelical churches which do not offer further advanced study and the opportunity to reflect on the biblical, theological and moral issues related to Christianity. The number of Quebec evangelical young people who want this kind of training is astonishingly high.

Members of the Alliance who have theological training, most of them pastors in the province, teach the courses. They are assisted by a number of professors who are at present teaching or have taught at Laval University. There are now five part-time members on the faculty.

Because of its remarkable success thus far, the Alliance is now facing an enormous problem. For example, two young men who are presently following the courses, feel called to the ministry. But where can they be trained in the French language?

The only possibility open to them is to go to France or Switzerland. This solution is not only expensive, but it also removes the students from their religious and cultural setting. But, for want of a better option, these two young men are planning to go to France in the autumn.

The absence of a suitable seminary here has led the Alliance to believe that God has called them to begin a Reformed Theological Seminary in order to train French-speaking Quebecers for the ministry in addition to its present programme of lay training.

The Lord has already provided most of the basic elements necessary for beginning the Seminary: faculty members and students. However, still needed is a person who could coordinate and administer the different aspects of the Seminary programme.

The Board has recognized that such a coordinator would have to be a man of varied skills and competence. He should be experienced in the pastoral ministry and have suitable academic qualifications. He should demonstrate sound theological perception. In addition to being a competent administrator, he should have had former teaching/administrative experience in another seminary. But, he should also understand the religious and cultural situation in Quebec and have lived there for some time. And, finally, he must be an inspiring leader.

The position was offered to several men in the province, but they declined because of prior commitments. Then the Board of the Institute approached Rev. Martin Geleynse, minister of the First Christian Reformed Church of Montreal at the beginning of this year and he accepted.

Because Rev. Geleynse is attached to the province of Quebec and because he fits the job description so well, he considered this position seriously. He wishes to tackle the job but with the help of the Chr. Ref. Church.

The Montreal Chr. Ref. consistory, Classis Eastern-Canada, the Board of Home Missions and the Faculty of Calvin Seminary have all given their support for this project. The final decision, however, must be made by synod in June.

Why has the Reformed Evan-

gelical Alliance in Quebec turned to the Christian Reformed Church for guidance and support in this project? In part because of the denomination's reputation. The Chr. Ref. Church is known not only for its emphasis on biblical and theological training, but equally for its tradition of supporting theological education in mission situations both in North America and around the world. To support the Quebec project at Synod will mean the progress of the Gospel in North America and in the language of our reformer, John Calvin!

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A time to speak

by Anne Bokma

Miss Bokma is a first-year journalism student at Niagara College in Welland, ON.

"For everything there is a season and a time for every matter under heaven... a time to keep silent and a time to speak," the Preacher says. Inevitably the questions arise: "When to keep silent?" "When is an opportune time to speak?"

A classic example of keeping silent is when we are in God's House, when He is delivering His message to us. This would be a time for serene, holy silence; all that is required of us, on the receiving end, is open ears and open hearts.

A time to speak. Ah yes! That is more difficult. Many a time, especially when temptation is licking its lips, ready to devour his next potential victim, we seem to clamp shut — clearly sometimes it is harder to speak than to keep silent.

The generation of the 60's seemed to have the right idea with their peace marches, rallies and protests against

the "establishment." Though most of the time they fought for the wrong goals and used unnecessary violence to get their message across, their motive was honourable: To be heard. People seemed to cluster together then, they worked as a group and strived for a goal. In the words of the Preacher there is a great advantage in working together: "Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up" (Ecc. 3:9-11).

Now, in the 80's, things seem different. No longer does collectivism exist, but a new era has blossomed forth — the ME generation. The desire of a person swallowed up in the ME generation is: "I want to be an individual." "I have to find myself first... then I'll worry about others."

What happens when this person is finally able to rejoice, "I found myself," only to look disdainfully around him and discover the world has fallen prey to rubbish and ruin? Then it will be too late.

We have been blessed with the power, ability and intellectual capacity to express our ideals and beliefs; the handicapped also, with our help can learn to communicate their feelings.

We can help to change things — the government for instance, that all powerful, man-made hierarchy that no one ever seems satisfied with. We have the freedom to write the MP in our riding and protest the unbiblical laws being forced upon us.

We all know that the government really doesn't think abortion is such a bad thing; as for capital punishment, is the government using the sword which God has commanded them to use?

Most politicians no longer want the mention of God, a Supreme Being, in the constitution. Doesn't this insinuate that the government wants to have all the power and glory?

We cannot sit comfortably in our seats while ideas such as this rampage about us... or can we? When election time rolls around, a large number of people don't exercise their citizens' duty by voting; don't we care what happens to this country? Is our world

only the corner we exist in, and, as long as our daily routine isn't invaded, who cares about the rest of the world?

We are given the choice to conform — "well if no one else is going to say anything, I certainly won't" — or to think. Maybe we should look inside ourselves and find out what we think is wrong and what we can do to change it. More importantly, how can we change those things that blaspheme God and His holy Word.

We can take a pen in hand and write a letter to parliament, a small but definite step in the right direction, don't you think? Then again, we don't have to look as far as Ottawa to find situations that need improvement. Maybe among ourselves, there are barriers which, through communication, can be overcome.

We cannot leave it to the next generation to do the work and institute the changes. Let us not become a laid-back, lazy generation who has lost the effort and the caring to make this world a better place to live.

We have God-given gifts — intelligence, strength, a voice and reason — how can we justify not using these?

PASTORAL COUNSELING

How can one handle nervousness?

by Rev. Ralph Heynen

Every day we talk about being nervous or having a nervous breakdown. We say: "Mrs. Jones is a bundle of nerves." "My nerves are shot to pieces," or "I feel so nervous today." A general practitioner will often examine patients and find nothing wrong. He says: "It's only your nerves." This expression is all too familiar. We all know what it means.

It sounds more respectful to say that someone has a nervous condition, rather than use the term a psychiatrist or a therapist would use: "manic depressive" or "psycho-neurosis." Maybe we should allow the persons who suffer from such conditions to use their own terms. But the term "nervous" is such a broad term and it has so little value. What does it really mean?

It's important to know that nervousness is not a disease of the nerves. It's not a physical condition. It may be the result of a physical condition but if the doctor says that he can find nothing wrong and it's just your nerves, that means it's not physical. It's a type of sickness that is classified as psychosomatic. It may be that the person is high-strung and tense. Because of this the emotions take over and as a result such a one is not able to live comfortably. We often use the terms: he gives me a pain in the neck... or that just turns my stomach... These are figurative terms of speech which really don't mean a physical condition, but an emotional attitude.

A case of nervousness is not due to the nervous system or to the fact that someone was born with a poor set of nerves. There are organic conditions that are due to the nerves of the body but they are something quite different than having a nervous breakdown. This can easily be detected by a neurologist and he can treat it ac-

cordingly. If a nerve is injured it can be detected by the testing of a neurologist. This situation can be helped, but it is not nervousness. Nervousness is found in the presence of a healthy nervous system. A student may be very nervous before a final exam. He may have palpitations of the heart and a strange feeling in his stomach. After the exam is over the nervousness is gone. Some people become nervous when they have to make a speech and they tremble and their knees shake, but when the speech is over their nervous condition is gone.

It's rather hard to determine what causes this kind of nervousness. Some people feel that it is due to the chemical imbalance in the body. But there are many ways in which this manifests itself — and most of us are familiar with those who say they are "nervous" people. I've known people who use that as an excuse for not going to church: they get "nervous" when they sit in a crowd. They can go to the supermarket or to other meetings, but church makes them nervous. I look at that as an excuse but for some this may be a real handicap.

Some people suffer from nervous fatigue. This is an indication of the power of the mind over the body. Some people are tired from morning till night — not because they work so hard, but because they exhaust their energies in emotional upsets. Other people claim they are born tired. Maybe they are. Others have nervous tension. They can't relax. A person in this state may often be confused and fearful and if he has to face an emotional crisis he will be sure that the worst is going to happen and this drives him into panic. The panic makes the emotional upset worse, so that it goes in a cycle. This cycle will not quit until the person can gain hold of himself. We've all witnessed

children — even adults — who become very nervous when they appear in public. Their knees begin to shake, their hands shake, their voices quiver and they sound unnatural. Their memory fails them and they stumble over everything. This dramatizes very graphically what a nervous person goes through. Each crisis is met with a nervous reaction. Nervousness can also be manifested in physical ways. People develop muscular twitch, jerking of various parts of the body, ticks or nervous habits — such as awkward movements of the hands. They may twiddle their thumbs or twist and untwist a handkerchief.

Sleeplessness can also be due to nervousness. Our greatest need is to gain insight into this condition. How do we discover the cause? By tracing it back to its earliest beginnings. Usually it arises from emotional life in the process of a developing personality. You will usually find the cause somewhere in the emotional reaction to life. Anger, hatred, jealousy, sorrow, anxiety — these may all contribute to a nervous condition. A crying spell or a time of "the blues" can make a person more tired than a full day's work. Emotional disturbances within the family — quarrels, troubles, fights — can lead a person to emotional exhaustion. So it's not usually the amount of work or the kind of work that one does, but the conditions under which the work must be done. Work can be a marvelous tonic, if we can relax after the work is done.

It is very hard to delve into the cause of our own nervousness. We may have to have help to point this out to us to learn how this has developed and also how to handle it. Some people are reluctant to see a psychologist or psychiatrist or some other therapist and yet this could be of great help to them. Since the problems of nervousness are basically

emotional, people who are often nervous have spiritual conflicts.

Nervousness affects the other emotions as well and it will affect our religious feelings. This makes a person suffer even more; at a time when he needs a helpful God he doesn't feel His presence. At such a time he needs the counsel of someone who can help him. Above all, he needs faith and trust in God. I don't believe that the Christian faith will suddenly remove all nervousness. There are also nervous Christians.

Dr. Little has written a book — *Nervous Christians*. Christian faith can be a marvelous help to overcome some of the things that cause our nervous conditions. When a person gains insight into himself and when he is able to draw on his inner strength then he will be able to gain stability and strength. A little prayer can sometimes help a person to overcome a nervous condition. When you are faced with something difficult, when you are called to lead in prayer or to deliver a speech or something like that, just turn to God and pray: O God, strengthen me! Help me in this circumstance! When we pray like that and rely on God, He will help us.

Above all, we ought to let our faith sift down into the inner recesses of the soul so that we gain inner strength to help us overcome the things that seem so difficult, so hard to manage and so impossible. Trust in Him for the personal insight to help us overcome these things which seem to bother us.

Thought for the week:

Acquaint yourself with the work of the great Physician who heals not only broken bodies but sin-sick souls. He has said that "your faith will make you whole." This is a wholeness that we need to experience and it will bring us true peace of mind and soul.

The Adventures of the Jolly Baker

by W.G. Vandehulst



201. Baker Bumble pushed his way through the crowd. "What's this?" he grunted, suddenly blushing with anger. Hurriedly he elbowed his way through the laughing, mocking crowd. "Shame on you all! Laughing at a person like that!"

Alarmed, Mrs. Bumble started after her husband. But she couldn't get through the thick mass of people.

Now she saw him. He was standing beside the man with the plumed hat, angrily waving his arms. "Silence, all of you! Silence!"

Only then did Mrs. Bumble see who the man in the plumed hat was: the town crier, the stuttering kitchen helper she had once mistaken for her husband.

202. "In the n-n-name of the K-K-K—" he stuttered, his face red with strain and shame. His hand shook.

Baker Bumble snatched the proclamation he was trying to read from his hands. "I'll read it for you. Hush up, you braying jackasses! The man can't help it that he stutters and that the King made him the town crier. Listen!"

Throwing out his big belly, wrinkling his brow in concentration, and solemnly raising his right hand, he read the proclamation in a loud voice. "Next week the Lord Mayor and his men will go from house to house to check the leather pails used for firefighting to make sure they are still in good shape."

"Come on," Bumble whispered to the town crier. "Come with me." He pulled the shamefaced man off his perch and led him away by the arm.

203. That night when the autumn wind howled through the city and through the tall trees around the palace, the town crier sat by the Bumbles' fireplace and stared into the fire. He rested his head in his hands and in despair he stuttered, "I-I-I c-c-can't do it!"

Baker Bumble stood up and laid his hand on the poor man's shoulder. "Don't worry about it. I'll help you; I'll take your place."

"What?" squeaked Mrs. Bumble. "You'll what?"

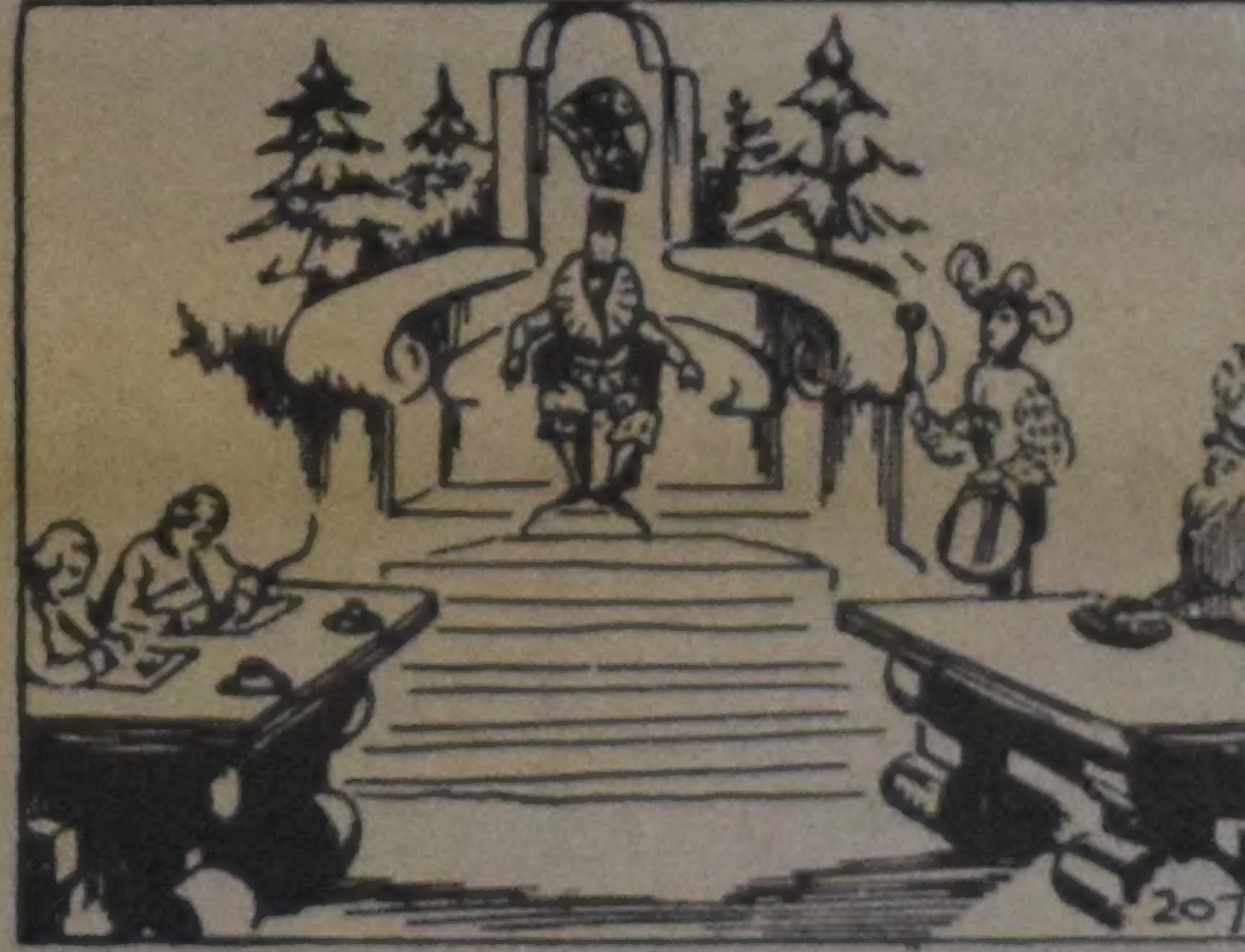
"Hush, Prunella. That plumed hat will certainly look better on me than that evil doctor's hat did."

"Yes, but—"

The next day the town crier was in the kitchen kneading dough while Baker Bumble trudged the city streets wearing the suit with red and green stripes and the hat with the plume.

204. One day when Baker Bumble stood in the middle of the town square on top of the fountain loudly reading the latest proclamation, he suddenly noticed the crowd fall silent. Bowing, the people made a path. And suddenly before him stood the King and his retinue.

Baker Bumble almost tumbled off the fountain in alarm. When to the King's question he explained how he had come to be town crier, the King burst into laughter. "Ha-ha-ha! A stutterer for town crier. That's a good one! I must say, Baker Bumble, the suit shows off your best qualities. Ha-ha-ha! You look like a giant parrot!"



205. In this way Mr. and Mrs. Bumble passed their days. They had a comfortable life. However, sometimes Mrs. Bumble would hang her head and, looking at the crooked coat-of-arms on her breast, she'd say, "We're exiles." It had a bitter-sweet sound.

Sometimes toward evening on a nice day they would go to the high walls of the city. Baker Bumble had found a spot from which they could see the wide river that formed the border to this strange land. They would stand silently side by side, gazing and gazing.

Far away beyond the river in the golden vastness of cloud and sky lay their city, their own little house and shop with the Dutch door and the white cat. Their hearts were filled with a deep longing.

206. "Remember the lantern hanging outside the shop?" Mrs. Bumble asked. "It gleamed like gold."

"Remember the birds in the trees behind the house?" asked Mr. Bumble. "Ah, how they could sing!"

"If we were home now," said Mrs. Bumble, "it would be time to give the shop a good cleaning."

"If we were home now," said Mr. Bumble, "I'd be hanging over the door chatting with—"

"Yes, you chatterbox," sniffed Mrs. Bumble, "but you'll have to work when we get home. The buns won't make themselves, you know."

Baker Bumble smiled sadly. "Yes, if only we were home again!"

"Will we have to ride through those spooky woods when we go back?"

Baker Bumble didn't answer; he was thinking of his bakeshop far away.

207. Days, weeks, months passed. During the winter months there were many feasts in the palace, and every time Baker Bumble's crispy golden-brown raisin buns were the hit of the evening. The jolly baker's fame spread throughout the land.

At last came spring. One happy, sunshiny day the King ascended the marble throne out in the park near the laboratory. At one table sat the Royal Treasurer and at another sat two clerks.

It was Appeals Day. Anyone who had been wronged could come to bring his complaint before the King. Anyone who didn't have a good reason, however, was fined.

208. One man came forward to complain that his neighbor's dog had killed his chickens and that his neighbor refused to chain the dog. An old woman complained that the bailiff had taken her only goat because she couldn't pay her taxes. A farmer appealed to the King because two of his courtiers had ridden their horses through his wheatfield.

The Royal Field Marshal struck a gold gong every time a new case came forward. The King listened to the complaints with a stern face that betrayed nothing. All he said was, "We'll look into it."

Again the gong rang out three times under the tall trees. The King's eyebrows shot up and then he scowled fiercely.

Down the path came Mr. and Mrs. Bumble.

Who in the world had dared to wrong the famous baker? The King would certainly see that justice was done to his fat friend!

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Voortman Cookies

TRADITIONAL FAMILY BAKING

by Ben Vandezande

Newsight

It is revealing that many elections have been won recently by people who promise to change (Levesque); a going back to an earlier time (Reagan); or a redoubling of our faith in what has brought us this far (Davis). In so many cases, the solutions to our problems are recycled duplicates of another era.

In our search for answers to society's problems, the key so often is: where do we begin to look? It seems the very ones we rely on for our salvation have caused our problems in the first place.

An old Alfred Hitchcock movie put me on to this. In the movie, a prisoner plans to escape by hiding in a coffin that contains a dead body. After the coffin is buried, his friend is to come and dig him out to freedom. The man in the coffin has matches to check the time. As he strikes the last match frantically, he looks around for a means of escape, he turns in the coffin to discover that the body in the coffin is his friend!

While I don't want to push the illustration too far, it does appear that many solutions these days are of the tried-and-not-so-true variety. Often, our ways of escape only dig us in deeper.

The Bible puts that pointedly in Psalm 115 when it suggests: "Those who make them are like them, so are all who trust in them." After people set up their idols (verses 4-7) they pattern their lives after them. When it comes to solutions, since the idol and the worshipper are so similar, nothing new can be expected.

We praise God, says Psalm 115. When we look for solutions to economic, political or social problems, where do we start? Let's not get caught looking to options that are no solution.

You Said it

Who is our neighbour?

In reconciling the inequities of the community, we do not ask whether the needy are worthy, productive, and meritorious individuals. In the light of grace we see that the value of human beings is based on the fact that they are children of God, for whom Christ died, apart from their works and successes in life. This gives to all people a value that our sinful and materialistic society cannot always perceive. While the world believes that the place of people in society is determined by people's works and efforts, God's grace reveals that justice is to be established apart from human works and merits, apart from a person's "value to society."

All of the ways by which society declares some people to be more valuable, and worthy, and successful, are seen to be an aspect of the deception of sin. God's grace sees equal value in all human beings, and does not regard worldly standards of worth and success as making some people more meritorious than others. Consequently, God's grace condemns all of the sources of social injustice, such as wealth, power, materialism, racism, sexism, and social traditions designed to keep certain peoples in a subordinate status.

The world is not naturally on the side of justice. Instead, violence, exploitation, and domination too often appear as the context for human history. Situations of injustice do not happen by chance, nor are they the result of "blind fate." Rather, they result from a selfish will, either personal or collective, a will in bondage to sin. Situations of injustice are formed as those who have more continue to support structures that prevent an honest sharing with those who have less. God's grace as mercy goes out especially to the victims of injustice.

The above statement is taken from "Statement on Justice," which has been prepared under the auspices of the Board of Social Services, of the Evangelical Lutheran Church of Canada, for the purpose of promoting and facilitating discussion and reflection in the church on the meaning of justice and Christian response to injustice.

El Salvador: We may not remain silent

Today, I was asked to sign a petition opposing arms shipments and the presence of military advisers in El Salvador. The petition also encourages Canada to develop its own policy toward Latin America, independent of U.S. policies.

Although I would have preferred some different wording, I signed the petition. However, it raised an interesting question: Why are we so hesitant to support the resistance there?

It has become fashionable to express support for the freedom fighters led by Lech Welesa in Poland. Their courageous struggle for some measure of freedom within Communist Poland is applauded by many.

At the same time, there is a lot of hesitation about similar support for the resistance in El Salvador. There, it is said, we are supporting a Communist takeover if we support the rebel cause.

In Poland by far the majority of the Solidarity workers are Communists and Catholics.

The struggle in Poland is between Communists. In mid-April, 500 Communist Party activists gathered to call for changes at the top of the Communist Party. One spokesman, Professor Lech Witkowski said, "We are not challenging Communist ideology, but we are challenging the gap between theory and practice."

The government's heavy-handed acts of physical abuse toward Solidarity members are met with massive protest strikes. As the screws of oppression tighten, the threat of a general strike looms.

In El Salvador, where many members of the resistance movement are also Catholic, the stakes are much higher. With the tacit approval of the government, death squads roam the country, violently eliminating people. The resistance mounted there does involve some Marxist groups, but there are a host of other groups involved as well.

That resistance — in the face of death — is not widely

supported, even though the Communist role is not at all clearly defined. That is hypocritical.

The resistance in El Salvador needs our support even more than the Polish workers do. I'm not sure that I would like the solution either of them would propose but for now I must support their struggle for freedom from oppression. The people in El Salvador are not as likely to choose Communism as the people in Poland who are Communists.

In order to responsibly pray for and support the oppressed in El Salvador, we should take time to learn about the events there. The usual media don't provide the perspective to help us see the real situation, independent from U.S. involvement. I would suggest reading the following: • David North's articles in *Maclean's*; • Inter-church Committee on Human Rights in Latin America Newsletter (esp. July/August, 1980). (suite 201-40 St. Clair Ave. East, Toronto, ON M4T 1M9).

CJL challenges pipeline decision

You may have heard about the approval by the National Energy Board of the Norman Wells pipeline on April 23. On April 21, John Munro announced that the Department of Indian and Northern Affairs Canada had appointed Mr. David Osborn as chief federal negotiator for Dene and Metis land claims.

The federal government is going to negotiate land claims with the Dene starting in June.

The Dene argue that it owns the oil and land by aboriginal title. If that seems contradictory to you, you're right. The National Energy Board has approved a pipeline to bring oil over land whose claims of ownership have yet to be settled.

The CJL Foundation is launching a court action to overturn the NEB decision to approve the construction of the Norman Wells pipeline. According to CJL, the NEB

shouldn't approve a pipeline while the title of the land and oil is under dispute.

John Olthius, CJL's lawyer, called the NEB decision "immoral" because it's a clear statement that the NEB considers adding 1 percent to Canada's oil supply more important than justice and equity for the Dene nation. The CJL wants pipeline construction to wait until land claims have been settled.

Strangers welcome ?

A couple of years ago Canada was a world leader in responding to the horrible plight of the Indo-Chinese. Sixty thousand homeless victims of persecution found a new place to start in Canada. Thirty-five thousand of those were privately sponsored.

The total projected refugee intake for 1981 is only 21,000 of which only 5,000 are to be privately sponsored. This

21,000 is half of Canada's intake in 1980.

There are 7,000 groups active in refugee resettlement. The quotas won't even allow one refugee per group.

On April 9 and 10, Canada attended the International Conference on Assistance to Refugees in Africa to see what could be done to help the 5 million refugees. Although Canada did offer \$22 million,

we stopped short of the compassion we expressed two years ago. Our quota for refugees is the most obvious example.

The federally-appointed task force studying refugees should urge the government to at least match the 1980 figure of 40,000 refugees.

The refugees seeking entry into Canada are entitled to an oral hearing in person. An appeal board of international experts needs to be established which is sensitive to the situation the refugee faces.

Canada's admission rules and visa requirements must help ease the escape of refugees who are fleeing persecution.

We must remain a world leader in being compassionate to the oppressed. Our policy must demonstrate that not just for a year or two, but for the future as well.

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Christian rock with depth: Servant

by Bill Van Dyk
Music Critic

In a short and rather bizarre review of "gospel" music in the April issue of *Chatelaine*, a very telling comment was made in regard to a comparison between the "secular" style of music on Pat and Debbie Boone's popular albums, and the "gospel" style on their so-called "sacred" albums: "Except for the lyrics and the extra polish in her Warner Brothers (secular) love ballads, the two styles are virtually indistinguishable. Not an intellectual singer, Boone certainly knows how the music should feel."

The distinction between "sacred" and "secular" music is as old as the hills; hopefully, we no longer take such a distinction seriously, no more so than we believe that God is only watching on Sunday, or that poverty is a result of personal laziness and indolence. But it is typical of singers who believe in such a distinction that their music is slick and superficial, that their "secular" lyrics say nothing significant because they believe that their superficial "gospel" lyrics are meaningful. What is lacking here is an awareness of responsibility to God in all that we do.

So when I received an album in the mail from a group called *Servant*, who I have never heard before, I was immediately struck by what must be one of the best album covers I have seen in a long time. On the front is a picture of the group, dressed elegantly in white tuxedos, seated around an elegant dinner and champaign being served. They all look very gay and smug and one gentleman, with a smile of secure indifference, reads from a newspaper which bears the headline: Millions Starve. They are all coincidentally, dressed like back-up singers

for Wayne Newton, or some other Las Vegas show-biz type. When you open the cover, you see the group being washed away by a huge wave.

I knew this wasn't going to be a "secular" album right away. A "secular" album would not have had a cover like that because it would have offended too many people and the purpose of "secular" albums is, after all, to make money. But then I knew it wasn't a "sacred" album either. A "sacred" album would have had a picture of the group sitting blissfully in a woods, or a chapel with a sort of halo around their heads from backlighting, and "best-loved hymns" or something printed on the top.

Inspiration

It was more than a relief to listen to this album. It was an inspiring pleasure. Everything that I've always had reservations about on Christian albums is absent from *Servant's* *Shallow Water*. There are no shallow platitudes, no crooning romantic love songs, no slick superficiality. There is a message, and it is a message that goes beyond the simplistic "be saved and you'll be happy" lyric of the typical "sacred" album.

This is not to say that I have anything against that simple and beautiful message of salvation. I do object to a message that reduces Christianity to a self-gratifying experience. That is the last thing, it seems, that *Servant* wants to do.

What *Servant* does do is apply their Christianity to all of life. They know that simply calling yourself a Christian does not fulfill all that the Lord requires of us. Their songs (on both *Shallow Water* and *Rockin' Revival*, an earlier album) address themselves to issues that Christians have to deal with constantly, at work, on television and radio, and so on.

One striking song called "Ad Man" attacks the manipulative techniques of television and radio which try to get us to buy things we don't really need or want, and which play upon our insecurities about bad breath and body odour. To sing this song gently would have defeated the message: "He fills the air with jingles/ He puts sex in every ad/ He tells us that our image has to/ Follow every fad..."

Another song called "Suburban Josephine" describes how the life of middle-class comfort may seduce us into indifference to the real thrust of Christ's message: "Avon ladies and Amway men/ Are pounding on her door/ She needs a brand new vacuum cleaner/ To massage her brand new floor/ Soap operas for breakfast/ Her idols on the screen..."

Sung in the style of the late fifties rock 'n' roll, the song becomes potent satire of the consumer society, indifferent to the privations and suffering all around us in the Third World. *Servant* (in "Rich Man") sums up an alternative view: "If I could lend someone a hand/ I'd be a rich man."

These are not the average perceptions of a Christian rock band. There is depth here, and a willingness to think beyond the more superficial values of our culture. This is quite a contrast to a group like *Found Free*, all of whose songs repeat the same basic message — a good one — but without going deeper into issues that affect our lives as obedient servants of Jesus Christ.

Musically, *Servant* is at least interesting on all of the cuts of their albums. It's hard rock, with driving guitars and percussion, and they sing with intensity and conviction. Like *Cockburn*, it takes a little time to fully appreciate their arrangements, but the effort will be rewarding. Their major shortcoming is the lack of a poetic touch on their lyrics



and a striking lack of the use of imagery. This gives their lyrics directness, but diffuses their power and memorability.

Hopefully a group like *Servant* signals a strain of improvement in Christian rock. They are the most promising group in the field and their influence on others can only be beneficial. Moreover, I

cannot picture them following up *Shallow Water* with a "secular" album. *Servant* has two albums out, *Shallow Water* and *Rockin' Revival*. They are available from Praise Records, 6979 Curragh Ave., Burnaby, BC, Canada, or at many Christian book and record stores in Ontario.

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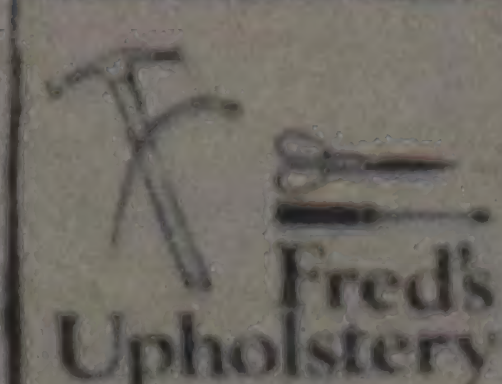
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Maritimers gear up as hosts for Young Calvinists

by Virginia LaGrand
C.C. correspondent

Can a hundred Maritime Young Calvinists organize a convention for 1,500 and keep on smiling? The answer seems to be a resounding "yes." In fact, the prospect of playing host to this summer's "Search For Your Gifts" youth convention from July 31 to August 4 in Nova Scotia is giving new enthusiasm and excitement to the societies, according to Bert Visser of Prince Edward Island and Halifax, co-chairman of the Convention.

The young people have been working on this five-day gathering for a couple of years now. From the perspective of the other members of the Halifax congregation, it has usually been brought up as a project which needed our prayer support. But the prayer requests changed from those for a possible convention to those for a site and then for the work of the various sub-committees.

The convention preparation has changed the focus of the Maritime Young Calvinist societies, making them think and operate as a group so that they can welcome their Canadian and American guests this summer. Perhaps this was one of the reasons Jerry Pott, the Regional Young Calvinist Board member, urged the Maritime League to have the convention here. A five-hour drive separates Jerry's group in Fredericton from its nearest Christian Reformed neighbour in Truro, so he knows that feeling like a Maritime League is more often a thought than a

matter of companionship or shared effort.

But now, for the sixteen committee workers and their fellow Maritime Young Calvinists, the two years of organization for the 1981 convention has knit them close together. The regular meetings in Truro or Shubenacadie demanded real persistence from those like Beatrice and Terry Drost, who had to drive five hours from Fredericton to attend, or for those like Siemen Speelman and Ingrid Wilting who had to calculate ferry schedules from PEI as well as three hours on the road.

The early meetings were often two-day affairs, and the Young Calvinists needed help putting up the delegates. For the Bokmas and the Verbooms in Shubenacadie and the Kleinnibbelinks in Truro, the Young Calvinist Convention gave 'room and board' significance to membership in the Christian Reformed denomination.

Convention preparation has its own patterns developed by the Young Calvinists international organization over the years. These forms give the host league freedom to do what they like, but even the skeleton of convention assumptions would not help a region which rarely sends large groups of members. The Maritime Young Calvinists committee members did manage to gather the money and take the time to go to last year's "Anchor Your Faith" convention in Holland, MI. Once there they could see how the pattern of mass meetings, sectionals, and

living-group meetings worked in the heat of a Michigan summer and in the excitement of having 2,000 Young Calvinists gathered from all over North America.

For their convention symbol, the Maritimers chose a lighthouse, typical of our sea-coast landscapes and rich in Gospel associations. As a theme they chose the phrase "Search For Your Gifts," to indicate their hope that for both guests and hosts the 1981 convention will focus a continuing search for God's direction in their lives.

The Halifax subcommittee had the job of translating this theme into topics for the sectional meetings. The group, led by Wilma Hogterp and Rita Visser, needed at least 25 different topics. They came up with a wide range of subjects extending from spiritual gifts and family living to various occupational vocations.

They took this theme as a chance to ask members of the Maritime Christian Reformed Churches to share their insights into these areas. Among the sectional leaders will be Mr. Art Miedema, a businessman from Kentville, Dr. John Orkar from Nigeria and Halifax who will talk about mission occupations, and Rev. Don Hekman, a Christian Reformed minister working as a Wycliffe Bible translator in Sept Illes, Quebec.

Spring weather is finally making the convention seem very close. Now the letters of invitation sent to Young Calvinist societies across Canada and the United States by the

Kentville Young Calvinists are followed by a registration form in the Young Calvinist magazine, *Insight*. Nevertheless, the Kentville group, headed by Audrey Miedema, Robert Smit and John Geerts are not finished with their hospitality duties. They still have to arrange for the convention kits to be handed out and the registration tables to be manned.

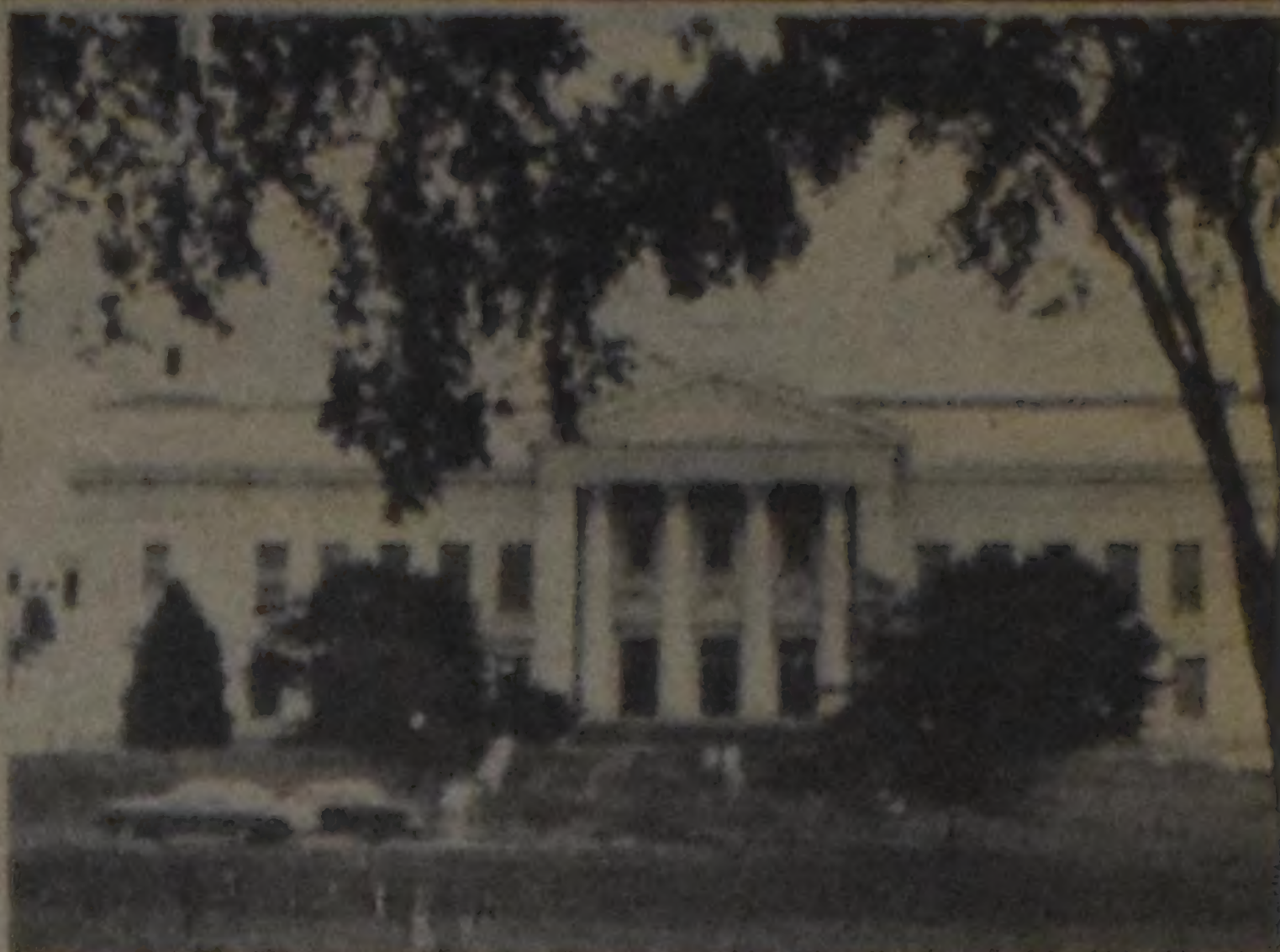
The Truro Young Calvinists, led by Helena Kleinnibbelink, have already been planning the meals. When the registration forms start flooding in, they'll have to start making up the living-group assignments. The New Glasgow subcommittee, represented on the planning committee by Matilda Dykstra, has to pull together the final version of the schedules and get it printed so that all the delegates can find out what is happening where. Once the convention starts, this group will publish a daily convention newspaper.

Responsibility for showing the guest Young Calvinists the beautiful sights of the region, fell to the Shubenacadie Society, led by Andy Bokma and Jessie Logan. They have concentrated on the sea. One excursion goes to the ocean beach. There the inlanders can taste the salt spray and see the rubbery seaweed and the tough seashells so different from marine life in even the biggest

inland lakes. Another outing will bring the young people to the village of Peggy's Cove. Sheltered from the pounding of the Atlantic by immense granite boulders, the village has one of the most picturesque of Maritime lighthouses.

The convention has already taken a lot of meeting time and travel time for the Maritimers who have planned it. In May the committee will meet on the campus of Acadia University near Kentville, where the convention will be held. They will be many of the same people who started planning two years ago, both they and their League have changed during these years. The very demands of planning have given new excitement to the League and a new feeling of connection with the rest of the Christian Reformed denomination.

For Young Calvinists across the United States and Canada, coming to Nova Scotia may seem to be like going to the end of the earth. It will be a change for all the young people to discover and celebrate their common Christian heritage as they look out together over the tossing ocean and search for the gifts God has given them.



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And brittle-limbed, her wits had dimmed;
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chair
Her mind crept back to its infancy.
Some have that escape. She didn't.

All during the season of Christ's birth
She sat alone in her private room
Tended by nurses, an expensive lot.
And, oh yes, there was a Christmas tree.
An artificial one, on her dresser.

The card read simply. From the kids;
A thoughtful gesture. Perhaps they
were hoping
That all that tinsel and silver and glitter
Would so dazzle the eyes of dear old mom
She'd never notice they hadn't come.

They weren't there to see her in that bare
room
And she, feeling superfluous as a
shrivelled crabapple
Only wanted to rest now in the earth.
She had prayed that God would take her
this year,
But since she still lived on and on
The fear grew: He had forgotten her too.

And in the whole cold world
There was only a dumb, young nurses'
aid
Who had time to hold her bony old hand
While she cried.

(Written in 1971 by Mathilda Kuntz
when she was a nurses' aid in Toronto.
She died on Good Friday, 1981)

Christian labour continues its witness in Canada

by Wilma Binnema
VanderSchaaf
C.C. staff

In an environment where the adversary spirit is accepted and even hailed, the Christian Labour Association of Canada (CLAC), offers a strange alternative. The CLAC banquet of general appeal, music, singing, and the inevitable speech was held in Edmonton on April 11.

The food — standard fare at CLAC banquets in this neck of the woods — was "boerenkool en snert met worst." "The singing was lively and ably directed by Reijn Selles. The pianists, Marnie Giesbrecht and Joachim Segger returned again this year by popular demand and lived up to expectations. As master of ceremonies, Henry Jonker, and contributor, Gordon Pols, both pointed out, they played in beautiful harmony and cooperation which, aside from its aesthetic value, serves as an illustration for us in the workplace.

The speech by Co Vanderlaan, CLAC's Alberta Representative, was entitled: "The 80's — Challenge and Response." Co used examples from his past experience, which are equally applicable to the labour situation today, to illustrate that the adversary method is the accepted way to get things done. For those of us who have heard the story before — and who know in our heads what CLAC's struggle is all about — probably needed to hear it again. Not only in labour but in politics as well, negotiations are based on putting our strongest "anti" view forward and then trying not to budge. It is our way of life and frequent reminders of a different way may be necessary.

United Auto Workers and their counterparts everywhere thrive on the adversary method. And if thriving is the name of the game, then CLAC's lot is more like struggling.

Success by North American labour relations standards is not a value for CLAC and its supporters. The meaning of work, a value which goes beyond bread and butter issues, is a prerequisite. A simple discussion on these basic issues can pose a threat however, particularly for those to whom bread and butter matters are number one. In following a mandate to be obedient to the norm and purpose of work, popularity for CLAC is not always the result. Popularity is a false value, however, according to Co Vanderlaan.

Illustrations of various situations where CLAC organized a group of workers and the subsequent rejection or acceptance of CLAC principles were told like stories of people — workers — who carry with them, their own expectations of life and job.

The choice of either accepting or rejecting the principles of CLAC was always up to the

workers. The choice, for CLAC, had already been made when its statement of purpose was drawn up. It was doing what it had been called to do. The choice the workers made was in terms of where they were at and how important caring, community, commitment and the meaning and purpose of their particular job was over against pure and simple and unthreatening bread and butter concerns with work safety thrown in for good measure sometimes.

Wherever the choice was "no" to CLAC, it was no illustration of CLAC's failure to carry out its particular calling, but rather a reflection of the values of our society. CLAC's ability to witness in the workplace is always a success, whether the workers accept or reject that witness. Mr. Vanderlaan shared with those present that just this week someone in Edmonton lost his job because he talked

about CLAC on the job. Sad? Yes! All the more reason to support and applaud the caring communal and humane as-

pects of CLAC's work. That, too, is what harmony is all about.

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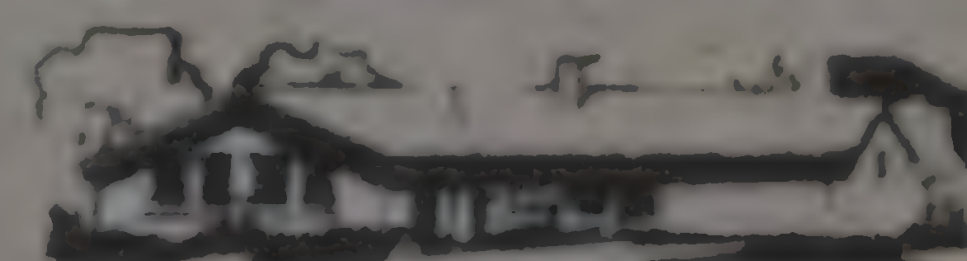
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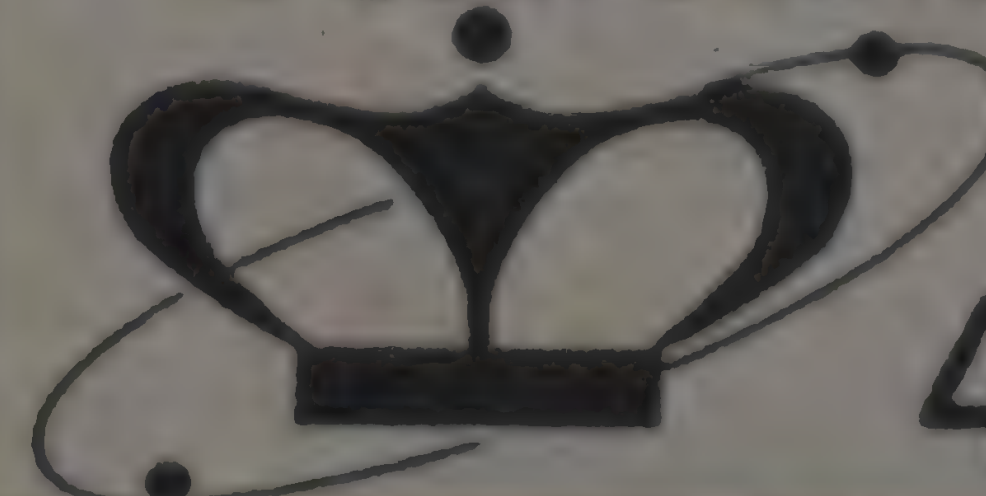
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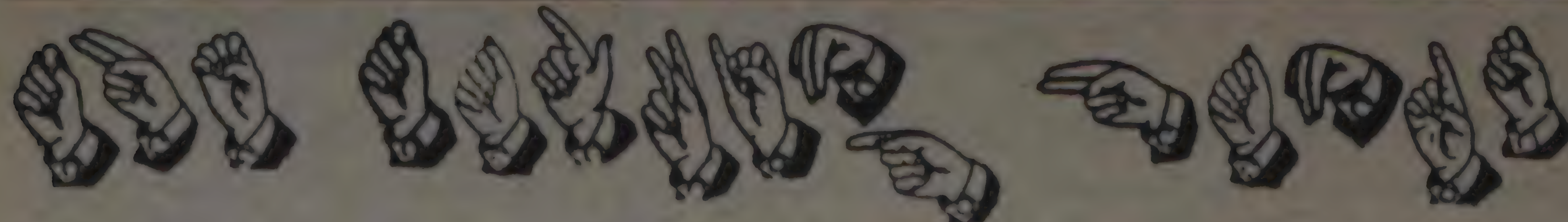
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The Talking Hands

by Berta Hosmar

Continued from last week...

"I think I will," decided Eric, and all of a sudden he had an idea. He went downstairs to the basement and a few seconds later he looked thoughtfully at a small, furry little creature, which was sound asleep in its cage.

"I'm really too old for a hamster," he decided. "If I give Gary this hamster, I'll still have my hands full looking after my dog and the cat and the goldfish. If Gary doesn't know how to care for a hamster, Betty and Jim can help him."

"I think it's a good idea," agreed Mom after Eric told her what he planned to do. "The Weldon's have to approve, of course. You never know, some people don't want pets, or are allergic to them. Remember how Grandpa starts to sneeze when he comes near a dog? But if Gary's parents have no objections, it's fine with me, and I'm sure Dad won't mind. Why don't you start mowing the lawn now. By the time you're finished, my cake should be ready, and we can go next door."

Chapter three The gift

A few hours later, a short procession left Eric's home. Mom led the way with a cake in her hands, Eric followed with a small cage plus hamster, and a box of hamster food. He had put an old towel over the cage for he wanted Jim and Betty to guess what was under the cloth.

Sparky, the dog, followed Eric, and even Tiger, the cat, woke up from her nap, stretched, yawned, and started to follow her family.

"It looks like a parade," joked Mom. "Come on Eric, send Tiger and Sparky home. Two people and a hamster are enough for a first visit."

Two minutes later Mom knocked on the door of the neighbour's house. "Here's a welcome-to-the-neighbourhood gift," she told Mrs. Weldon as she handed over the cake and introduced herself. "We won't stay, but if there's anything we can help you with, please let us know." "Please come in for a little while," said Mrs. Weldon. "Betty and Jim have told me all about Eric. I'm so glad the twins found a friend right next door. They didn't like moving to a new town and leaving all their friends, but this morning they were much happier after they had played with your son."

Eric was still standing at the door with his gift and he didn't quite know what to do. It seemed that Mom had forgotten all about him, and he started to feel a little bit silly. Maybe the Weldon's didn't

even want a hamster! Just then Mrs. Weldon noticed Eric and invited him to come inside.

"I brought something for Gary," hesitated Eric, suddenly shy. "I thought that perhaps he might like this, that is, if you will let him have a hamster. If not, I'll take it right back home, so he won't see it."

"A hamster? How nice of you. Of course we'll let him have it," exclaimed Mrs. Weldon, but before she could say anything else, Jim and Betty came running into the kitchen. "I thought I heard your voice!" yelled Jim, and Betty asked, "What's that under that towel?" Eric forgot his uneasiness and teased, "This morning you said, 'That's for me to know and for you to find out.' Now I'll say the same

"Nice," she said slowly and at the same time she made a circular motion with both her hands.

Gary imitated his mother with the hamster in his hands, and this time his lips moved again, for he also tried to say the word. It sounded a little like "ice."

"What do you know?" exclaimed Eric. "He was talking!"

"I told you he could probably learn to speak, even if it will be hard for others to understand him," said Jim.

"Some words and letters are much harder for a deaf person to say than others," explained Mrs. Weldon when she saw how interested Eric and his mother were.

"The letter K, for instance,

sometimes we make up a few signs of our own," smiled Mrs. Weldon.

"Once you catch on, it's not very difficult. Gary learns quickly, and we learn along with him."

Gary, in the meantime, was cuddling his precious pet again and carefully he planted a kiss on its back. Jim took the cage and the hamster food and the four children went to the basement to find a place for the new addition to the family.

Chapter four All about Gary

"Our own dog got run over a few months before we had to move," Betty told Eric, after Jim had found a nice, quiet spot for the hamster cage.

"Was that ever sad. Dad

cried Jim and Betty, yanking the door to the dryer open. A few sheets were tumbling around and slowly came to a halt. Then something you don't usually find in a clothes dryer dizzily climbed out and started running across the floor. Jim grabbed the frightened little hamster and petted it gently.

"You poor little thing," he said soothingly.

"I think you're all right, you don't seem to have suffered from your ride in that dryer."

"Look," said Betty, pointing at a pail of water, a cloth and some soap. "Gary must have given it a bath, just as he always saw us give our dog a bath. But we never put our dog in the dryer. That's Gary's brilliant idea. You really can't leave him alone for a minute. He's into everything. If those sheets had not been in the dryer that poor creature could have been dead!"

Eric started to grin, while Jim gave his younger brother a stern lecture.

"It's hard to make Gary understand some things," Betty explained to Eric. "He wants to try everything, just like any other normal, healthy boy, but because he can't hear you, you can't always make him understand why he shouldn't do certain things. Guess what Mom saw him do once when he was smaller?"

"I don't know, but it must have been something just as crazy as putting a hamster in a clothes dryer," chuckled Eric.

Betty laughed. "You said it! Gary was playing in the sandbox and he found a dead mouse, all dried out and shriveled up. He started to chew on it. He must have thought it was a piece of leather. You should have heard Mom scream! She's afraid of mice, dead or alive. We all came running, but Gary kept right on smiling and chewing and Mom was too scared to take it away from him. I had to do that. Some kid, that brother of mine!"

After another game of table tennis, Eric decided it was time to go home.

"Thanks again for the hamster, Eric," said Mrs. Weldon, and Eric left, feeling happy.

to be continued...



thing. Come on, get your brother. It's for him."

"Quick, where's Gary? Oh, I can't wait to see what the present is!" cried Betty excitedly, and her mother went to the bedroom where Gary was playing with some blocks. She took her son to the kitchen and put his hands on her cheeks so Gary could feel that her mouth and cheeks were moving. Then she said plainly, "Look Gary, a present for you." As she spoke her fingers and hands were moving rapidly. Gary looked at his mother with his big, brown eyes and then he pointed to himself while his lips were moving.

"Yes," nodded his mother, and quickly Gary removed the towel.

"Oh!" exclaimed Betty and Jim in unison, but Gary opened the cage door, reached in and gently patted the little, furry creature, which started to nibble on its new master's finger right away.

"Isn't it cute?" sighed Betty adoringly, and then Eric heard that Gary was also laughing and that he made some sounds.

Mrs. Weldon took one of Gary's hands and placed it on her cheek again.

is very difficult. We teach Gary to speak in front of a mirror with his hands first on the face of the person who teaches him, and then on his own face. He has to learn to speak by imitation, and since he can't hear himself, it's very hard. With the letters "M" and "N" for instance, he has to put his fingers on your nose and mouth, those are the nasal sounds. We teach him breath sounds like the letters "P" or "T" or "F" or "TH" by letting him blow a feather or a ping-pong ball."

Again she placed Gary's hand on her cheek.

"Say, thank you," she said, and her hands touched her mouth lightly as if she were going to kiss her fingers. Then she brought her hands down slightly.

Gary reluctantly put his precious pet back in its cage, and looking at Eric, he made the same gesture he had seen his mother make. But the words "Thank you," were no more than a few sounds.

"What do you know?" marvelled Eric again.

"It's very easy to see that that sign means 'Thank you.'"

"The signs may vary a bit from province to province, and

promised us a new puppy, but he told us we had to wait till after we had moved. We asked him right away yesterday if we could get it now, but he wants to wait again for a few weeks until we are settled in this neighbourhood.

The twins showed Eric the recreation room, and while Eric admired Jim's models and Betty's stamp collection, nobody noticed that Gary had disappeared with his new little friend.

"Where did Gary go with the hamster?" asked Betty a while later, after a game of table tennis with Eric.

"We'd better watch him, he doesn't know this neighbourhood yet. Mom told us we had to keep an eye on him for the first few days. She's pinned his name and address on his shirt, but I bet he took it off again."

Gary was not in the spare bedroom and Betty found the empty cage on the stairs.

"I hear some noise in the laundry room, I bet he's there," said Eric, but when he opened the door to the laundry room he was speechless.

"Oh, no!" he finally managed to utter and Jim and Betty came running.

"Where's the hamster?"

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David Wang over China II

„De kerk in China had onder het revolutionaire bewind veel te lijden. Dit lijden heeft haar echter gereinigd en gesterkt. Vele Christenen zijn in China omgekomen. Vele mannen die naar de werkkampen werden gestuurd zijn gestorven door de hand van de revolutionairen. Kinderen werden van hen afgenomen, weggezonden naar werkkampen, duizenden kilometers verwijderd van hun ouders. De Christenen bleven echter trouw. Zij vertelden mij dat zij werden gefolterd. „Wij moesten lijden. Ze hebben onze armen gebroken. Zij hebben onze harten gebroken. Maar zij kunnen niet ons geloof breken.“ En nu is deze gemeente binnen de grens van China een nieuwe gemeente, gelouterd door het lijden.

De vervolging en het lijden hebben heel wat verschillen onder de Christenen opgeruimd. De Christenen daar noemen zich niet meer Lutheranen of Katholieken, maar zij identificeren zichzelf met Christus en Zijn persoon. Deze Christenen hebben elkaar lief. Zij zorgen voor elkaar. Zij hebben God lief, maar zij hebben ook hun broeder en zuster lief. Zij worden een lichaam binnen de grenzen van China. Zij worden gediscrimineerd. Het komt vaak voor dat hun eten 's morgens van hen wordt afgenomen. Soms worden ze uit hun betrekking ontslagen. Soms worden hun kinderen zonder verzorging achtergelaten als de ouders naar de werkkampen worden gestuurd. Maar deze Christenen zorgen voor elkaar en delen welen wee.

Er zijn geen namen in China waarnaar zij zich noemen. Het is alleen een oude bijbel die zij met zich dragen waaraan men ze kan herkennen. Het is niet het kruis op de kerk dat hen tot Christenen maakt. Het is de liefde. Het is de liefde tot God. Het is de liefde tot elkaar. Jezus heeft gezegd: aan deze liefde zullen zij herkennen dat gij mijn discipelen zijt. Deze gemeente in China beleeft wonder op wonder.

Daar ik de gelegenheid heb gehad om in China rond te reizen en met hen te spreken heb ik gemerkt dat zij een onveranderlijk vertrouwen in God hebben. Ik vroeg aan een jonge man hoe hij Christen geworden was, en dan krijg ik dikwijls dit antwoord: Ik heb God gezien. Ik heb Zijn kracht gezien. Ik heb de hoop erkend in Jezus Christus. Ik heb de vreugde des Heren beleefd. Het is niet een informatie uit de tweede hand. Het is niet een indirect contact dat we met God hebben. Zoals Job uit het Oude Testament. Zoals mensen die van God gehoord hebben. Wij hebben God met onze eigen ogen gezien. Een ding dat niet ophoudt mij te verwonderen over deze mensen is dat zij samenkomen om te aanbidden. In hun huizen. In de opnieuw geopende kerken van China. Onder de Christenen bevinden zich jonge mensen, tieners. Jonge mensen tegen de twintig. Ze komen samen om de naam van Jezus Christus te prijzen. Dat is de generatie die onder het communisme geboren is en opgegroeid. Hun hele leven is hen geleerd dat er geen God is. Geen God! Voorzitter Mao is onze redder.

Geen God? Maar deze jonge mensen komen samen. En zij riskeren hun carrière. Zij riskeren de mogelijkheid om de universiteit te bezoeken. Vele malen riskeren zij hun eigen leven. Zij komen echter samen om te zeggen: De Here is onze God! Jezus Christus is mijn Heer! Hoe komt dat? Waarom? Dat komt omdat de kerk in China gesterkt wordt door de Heilige Geest. Zelfs in de moeilijkste situaties getuigen zij, en gaan er op uit om te evangeliseren. Ja, de gemeente van Jezus Christus is levend. Dit is de gemeente die Jezus gebouwd heeft. En niets, niets kan deze gemeente tegenhouden. Maar deze gemeente heeft ook veel noden. Deze gemeente heeft ons gebed nodig. Al dertig jaar lang werd zij vervolgd, en zij heeft nog te lijden.

De gemeenten binnen China worden afgesneden van de wijde kring van Christenen over de wereld. Zij leven geheel alleen. Zij worden onopvallend gefolterd. De bijbel heeft ons geleerd dat wij met hen een moeten zijn in het lijden. Paulus schrijft in de brief aan de Corinthiers dat als een deel van het lichaam lijdt, het gehele lichaam lijdt. Laten wij samen met onze broeders en zusters in China lijden. Laten we voor hen bidden. Laten we ook voor hen vasten. Laten we ook met hen wenen. De schrijver van de brief aan de Hebreëen zegt: Laten wij aan de gevangenen denken als waren wij zelf gevangen. Laten wij onze harten verbinden met de Christenen in China. Bidt voor de Christenen die daar zijn!

J. Van Harmelen



Dag oude dag!

by Albert Van der Mey

Verliezen en geloven

Gisteren vierden wij Goede Vrijdag en toen wij s'ochtends in de kerk hoorden dat een jonge vrouw van 28 jaar was overleden, werden wij weer gegrepen door het verlies van dit jonge leven. Zij hield zielsveel van haar Heiland maar het verlies is er toch.

Elke keer wanneer wij iets of iemand verliezen die belangrijk voor ons is geweest, is er sprake van verlies in de zin van rouw. Elke ervaring van verlies brengt ons in aanraking met de ervaring van lijden. Wij vragen ons wel eens af of dit lijden Gods wil is. Er wordt wel eens gezegd, als je gelooft dan is het lijden beter te dragen, dan heb je meer steun. Als je plotseling iemand verliest, maar ook als je het hebt zien aankomen, dan kun je het in het begin haast niet geloven. Het is alsof die ander terug zal komen. Je leeft in een roes. En in wezen leef je nog heel dicht bij diegene die je

verloren hebt, je praat nog met haar.

Het intense gevoel van rouw is bijna hetzelfde als bij verliefd worden, want als je verliefd raakt, verlies je jezelf aan een ander en je gaat helemaal op in die andere persoon. Je gaat soms de manieren van elkaar overnemen want je wil als die andere zijn.

Maar langzamerhand ga je ook ontdekken dat die ander ook minder goede kanten heeft en dan ontdek je dat je in die relatie niet moet worden als die ander, maar dat je jezelf moet blijven. Je ontdekt tevens dat je niet van die ander kan houden als je niet van jezelf kan houden.

Het aan elkaar hechten betekent dat je samen meer kunt doen, en het gevoel groeit dat je niet zonder elkaar kunt. Maar het is niet goed om zo afhankelijk van elkaar te zijn dat je nergens meer bent

zonder die ander. Want als je die ander helemaal moet missen, dan ga je als het ware zelf dood. Pas langzaam na het verlies van een dierbare zul je ontdekken dat je echter tot jezelf moet komen, en dat je met jezelf moet leren leven.

Soms verwijt je God of zelfs de persoon die je verloren hebt, want, „je hebt mij in de steek gelaten.“ Ook raak je met je geloof in de knoop, „waarom laat God dit toe?“ „Men zegt dat God liefde is, maar daar merk ik niets van anders had Hij mij dit toch niet aangedaan.“ Het lijkt wel of God er dan niet is. Je voelt je verlaten, totaal ontredderd, koud en leeg. Je eet slecht en je slaapt minder. Je interesseert je nergens meer voor. Je vraagt je af of het nog zin heeft om verder te leven.

Als je levenspartner is weggefallen, en de kinderen zijn uitgevlogen, dan is die vraag voor velen een knelpunt: Was ik nog maar voor iemand nodig en, waar leef ik nog voor. Het zijn soms martelende gedachten. Als je s'avonds naar bed gaat, dan wil je dat je niet voor niets de dag hebt doorgebracht. Als er maar iemand blij is geweest dat je bent opgestaan, dan is de dag

Vervolg op pag. 14

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THANKS

FLUIT: Hartelijk dank aan onze kinderen, kleinkinderen en achterkleinkinderen, familie, vrienden en bekenden voor de grote belangstelling getoond bij onze 55 jarige echtvereeniging. Maar boven al danken we God voor zijn zegeningen. Klaas en Henny Fluit, Maranatha Home, 3260 New St., Burlington, ON

HUNNENSEN: Wij zeggen van harte dank aan onze kinderen, familie, vrienden en kennissen voor de grote belangstelling, cadeaus, bloemen en kaarten, welke wij ontvingen ter gelegenheid van onze 45 jarige huwelijks herdenking. Voor al die rijke zegeningen geven wij dank aan onze God. Die ons heeft willen sparen en leiden gedurende al die jaren. Rudolf en Grace Hunnensen, 7900 McLaughlin Rd. S., Apt. #417, Brampton, ON L6V 3N2

KUNTZ: Many people have shared their feelings and their hopes with us when our daughter, Mathilda, after a long illness, was taken home by the Lord. The words "To rejoice with those who rejoice and to weep with those who weep" have received a deeper meaning for us. We want to warmly thank all who, in some way or another, have stood with us in the past months. Rev. and Mrs. J. Kuntz and family, 6 Beamer Ave., St. Catharines, ON L2M 2L3

MULDER: We would like to take this opportunity to say a sincere thank you, to all who have remembered us, on our 25th Wedding Anniversary. It was a day we will never forget. But above all, our thanks go to our heavenly Father, for making it possible. Also thank you to all our children, who were such a help. Albertus and Janette Mulder, Hamilton, ON

VAN HEYST: We wish to thank everyone who made our 50th Wedding Anniversary unforgettable. A special thanks for the many cards and letters which we received from friends and relatives. Above all we thank God for his rich blessings throughout all these years. Mr. and Mrs. N.A. Van Heyst, 344 Henderson Hwy., Winnipeg, MB

BIRTHS

ATTEMA: Frank and Donna May are thankful to the Lord, and pleased to announce the birth of their 4th daughter, **MARLYS RENEE**, weighing 6 lbs. 8 oz., born April 30, 1981. She is welcomed home by her sisters; Jennifer Rae, Krista Layne, and Lisa Janelle. 3 Otterbury Ave., Red Deer, AB

KOOISTRA: With praise and thanksgiving to God, the creator of life, we, Ed and Cindy are happy to announce the birth of our first child, **AMANDA NICOLE**, born on April 15, 1981, weighing 8 lbs. and 14 oz. First grandchild for Mr. and Mrs. John Hofman of Georgetown, ON and Mr. and Mrs. Sid Koolstra of Holland Marsh, ON. First great-grandchild for Mrs. K. Hofman of The Netherlands, Mrs. G. Koopmans of Edmonton, AB, and Mr. and Mrs. H. Kooistra of The Netherlands. General Delivery, Bradford, ON L0G 1C0

BIRTHS

STEGENGA: John and Annette (nee Stam), thank the Lord, the giver of life, for another precious daughter, **KELLY NICOLE**, born on April 21, 1981. Little sister for Karen and Heather. Fifth grandchild for Mr. and Mrs. R. Stegenga, Jarvis and 4th granddaughter for Mr. and Mrs. D. Stam, Jarvis. 11th great-grandchild for Mr. and Mrs. J. Stam, Holland. R.R.#1, Jarvis, ON N0A 1J0

VANDERBOS: Philip and Beatrice Vander Bos, thankfully announce the birth of their daughter, **JEANNINE BEATRICE**. God's gracious gift brings happiness. She is a sister to Yvonne Mary, Michael Philip, Joyce Elaine, Marian Grace, William Pernel, Frederick Sherman. A granddaughter to Opa and Oma W. VanderBos and Granddad and Bappy M. Piersma. Home address: 8080 No. 3 Rd., Richmond, BC V6Y 2E3

MARRIAGES

DEMIK-ELLENS: Mr. and Mrs. Peter Demik of Hamilton, ON, take pleasure in announcing the forthcoming marriage of their daughter, **ELIZABETH WILMA** to **LOUIS GERALD**, son of Mr. and Mrs. Luke Ellens of Beamsville, ON. The wedding is to take place, D.V., on May 23, 1981 at 3:00 p.m. in the Mt. Hamilton Chr. Ref. Church, Upper Wellington St., Hamilton, ON. Rev. R. Sikkema officiating. Future address: 544 Concession St., Hamilton, ON

DE VRIES-VANDER VECHT: Mr. and Mrs. John DeVries, are happy to announce the forthcoming marriage of their daughter, **MARGARET JANE** to **WILFRED BRIAN**, son of Mr. and Mrs. George Vander Vecht. The ceremony will take place, the Lord willing, on Friday, May 29, 1981 at 7:00 p.m. in the Ingersoll Chr. Ref. Church. Rev. W.C. Veenstra officiating. Future address: 114 Charles St. E., Ingersoll, ON N5C 1J8

KUIKEN-VAN DER LAAN: Mr. and Mrs. Jacob Kuiken and Mr. and Mrs. Bert Van der Laan, are happy to announce the forthcoming marriage of their children, **SUSAN HENRIETTA** and **ROBERT CLARENCE**. The wedding will take place, the Lord willing, on June 12, 1981 at 7:00 p.m. in the Bethel Chr. Ref. Church of Acton. Rev. J. Cooper officiating. Future address: Evergreen Apartments, #4, R.R.#10, Brampton, ON L6V 3N2

SNIPPE-NIENHUIS: Albert and Freda Snippe, R.R.#1, Limehouse, ON, are pleased to announce the forthcoming marriage of their son **JOHN** to **KATHLEEN**, daughter of Victor and Jean Nienhuis, Grand Haven, MI. The ceremony will take place, the Lord willing, on May 16, 1981 at 4:00 p.m. in the West Olive Chr. Ref. Church, West Olive, MI. Rev. Leonard Troost officiating. Future address: 29 Manor Park Cres., Guelph, ON N1G 1A2

VAN DE GRAAF-VAN DER KAADEN: Mr. and Mrs. J. Van De Graaf, are happy to announce the marriage of their daughter, **ELLY** to **HARRY VAN DER KAADEN**. The ceremony will take place, the Lord willing, on Friday, May 15, 1981 in Mijnsheerenland, The Netherlands. Future address: Tapuitstraat 102 b, 3083 WX, Rotterdam, The Netherlands.

VANDERKUIR-KOERSEN: Mr. and Mrs. K. VanderKuur and Mr. and Mrs. B. Koerssen, are pleased to announce the forthcoming marriage of their children, **JANET** and **JOHN**. The ceremony will take place, the Lord willing, May 30, 1981 at 2:30 p.m., in the Second Chr. Ref. Church of Toronto. Rev. J. Van Stempvoort officiating. Future address: 39 Fernbow Dr., Woodbridge, ON

MARRIAGES

VANDERLAAN-ELGERSMA: Mr. and Mrs. John Vanderlaan of Clarkson, ON, announce with joy the marriage of their daughter, **JACQUILINE** to **RICHARD**, son of Mr. and Mrs. Stephen Elgersma of Dundas, ON. The Lord willing, this ceremony will take place on May 23, 1981 at 3:00 p.m. in the Clarkson Chr. Ref. Church. Pastor J. Klomps officiating. "Trust in the Lord with all your heart and in all your ways acknowledge him." Future address: R.R.#2, Dunnville, ON

VANDER MEULEN-TILSTRA: Mr. and Mrs. Jacob Vander Meulen, R.R.#2, St. Ann's ON, are pleased to announce the forthcoming marriage of their daughter, **EVELYN SUSANNE** to **SID**, son of Mr. and Mrs. Glenn Tilstra, Dunnville, ON. The ceremony will take place, the Lord willing, on May 30, 1981 at 3:00 p.m. in the Riverside Chr. Ref. Church of Wellandport, ON. Rev. H. Katerberg officiating. Future address: 217 Forest St. W., Dunnville, ON

VAN STAALDUINEN-DYK: Mr. and Mrs. J.H. Van Staalduinen and Mr. and Mrs. M. Dyk, are happy to announce the forthcoming marriage of their children, **MARION RYMIENA** and **HERMAN**. The ceremony will take place, the Lord willing, on Saturday, May 30, 1981, at 4:30 p.m. in the Mountainview Chr. Ref. Church of Grimsby. Rev. H. Vander Plaats officiating. Future address: 143 Alice St., Brantford, ON N3S 5B9

VOORTMAN-JORRITSMA: Mr. and Mrs. Harry Voortman and Mr. and Mrs. Ids Jorritsma, are pleased to announce the forthcoming marriage of their children, **BRENDA** and **JOHN**. The ceremony will take place, the Lord willing, on May 23, 1981, at 3:00 p.m., in the Chr. Ref. Church of Burlington, ON. Rev. J.J. Hoytema officiating. Future address: 106 King St. E., Stoney Creek, ON L8G 1K6

ANNIVERSARIES

1941 May 28 1981
Scheveningen Brantford
We wish to express our gratitude to God for blessing our beloved parents and grandparents.

DOMINICUS and WILHELMINA BRUYN
(nee de Reus)

with the celebration of their 40th Wedding Anniversary, May 28, 1981, D.V.
Domi & Judy Bruyn; Lora, Jenny — St. Clements
Eleanor & Al Nyp; Scott, Cindy, Susan — Brantford
George & Elizabeth Bruyn — St. Clements
Reg & Brenda Bruyn — Wilsonville
Ron Bruyn — Calgary
"... I pray thee... show me now thy way, that I may know thee, that I may find grace in thy sight... and he said, my presence shall go with thee, and I will give thee rest" (Exodus 33: 13,14).

1941 May 29 1981
With joy and thankfulness to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents.

DICK and ECKE BYLSMA
(nee Vander Meer)

We pray that the Lord may continue to bless them in the years to come. Love and congratulations from:
Trix
Steve, Alice
Sean, Sherry & Gregory
Open house will be Sunday, May 31, 1981 from 2:30 - 5:00 p.m. at their home at R.R.#7, Belleville, ON

ANNIVERSARIES

1951 May 2 1981
Berdal Lethbridge
"Jerusalem! Encircled by mountains as Yahweh encircles his people, Now and for always." We give praise and thanks to God for giving us our parents and being able to celebrate with them 30 years of happiness in the Lord.

PETER and TINA DEGROOT
(nee Kingma)

We celebrated their 30th Wedding Anniversary on May 2, 1981. Congratulations and love from your children:
Klaas & Neil deKoning; Rachel — Grand Rapids, MI
Rudy & Greta deGroot; Joylaine, Janelle, James — Calgary, AB
Dennis & Jenny deGroot; Rueben, Joshua — Langley, BC
Ann & Martin Dykstra; Kurtis — Blackfalds, AB
Theo deGroot & Marie-Ann Veldhuizen (engaged) — Lethbridge, AB
Carol deGroot — Calgary, AB
Peter deGroot — Lethbridge, AB

1956 June 2 1981
With thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

HANK and ANN DE RUITER
(nee Jongma)

Thank you Mom and Dad for the years of love and for being there when we needed you. May the Lord give you many more years together. With love from:
Yolanda & Randy
Henry
Open house, Saturday, June 6 from 2-5 p.m. at home.
Home address: 22 Garfield Cres. Brampton, ON L6V 1V8

Engwierum, Bowmanville,
Friesland Ontario
1926 1981
With thankfulness to our God, we are happy to announce the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,
JOHN and EVERDINA DEVRIES
(nee Kerkstra)

on May 20, 1981. We pray that the Lord will continue to bless them and keep them in his care. Congratulations and best wishes from:
Walter & Bertha De Vries
Jenny & Peter Vermeulen
Bill & Dinie De Vries
Jake & Vera De Vries
Pat & Klaas Smit
Betty & Bob Vandersteit
Also 30 grandchildren and 7 great-grandchildren
Family dinner on May 23, 1981.
Home address: 39 Waverley Rd., Bowmanville, ON

Thunder Bay, ON Abbotsford, BC
1956 June 6 1981
It is with much joy and thankfulness to the Lord that we wish to celebrate with our parents,

BILL and TINY DOPPENBERG
(nee Bolt)
their 25th Wedding Anniversary, on June 6, 1981. May God continue to bless them in the years to come as he has done in the past.
Wedding text: Psalm 128.
With love, from their children:
Shirley & Sid (engaged)
Judy
Bert
Tracey
Open house to be held on June 6, 1981 from 2:00 - 4:30 p.m. at their home.
Home address: 34902 Vye Rd., R.R.#2, Abbotsford, BC V2S 4N2

ANNIVERSARIES

1956 May 26 1981
Whitby Orono
With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

IKE and ALI DYKSTRA
(nee Film)

We pray that the Lord will continue to keep them in his everlasting care. With love and congratulations from their children:
Alex
Jeanette
Lorraine
Home address: R.R.#1, Orono, ON L0B 1M0

1941 May 3 1981
We thank the Lord for the special occasion of our parents' 40th Wedding Anniversary.

KLAAS and GEERTJE FLUIT
(nee Steenbergen)

It is our prayer that God will continue to bless and sustain them in the years to come as he has done in the past.
Hilbert & Dianne — Ayr
Rev. Ralph & Marianne — Thunder Bay
Andy & Aileen — New Jersey, USA
Henry & Ann — Cambridge
Roy & Brenda — Calgary, AB
Sue & Ian (engaged) — Brampton
12 grandchildren
Home address: R.R.#1, Ayr, ON N0B 1E0

With thankfulness to the Lord, we would like to announce the 45th Wedding Anniversary of our parents and grandparents.

ROELOF and FREDERICA GILS
(nee Eisen)

on Monday May 25, 1981. We pray that the Lord will bless them and be near to them in the coming years. With love and congratulations from your children and grandchildren:
Alice & Kees van Liere; Marvin, Ron, Richard — Aylmer, ON
Jayne Gils — Tillsonburg, ON
There will be an open house on May 25, 1981 from 2-4 and 7-8:30 p.m., at their home.
Home address: 216 Caverly Rd., Aylmer, ON N5H 2P7

1936 May 11 1981
"And if you be unwilling to serve the Lord, choose this day whom you will serve whether the gods your fathers served in the region beyond the River or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord" (Joshua 24:15).
We all give thanks to our heavenly Father that we have parents as ours and that we may celebrate with them the 45th Wedding Anniversary.

JURJEN (John) & GEERTJE (Grace) KUIPER
(nee Orsel)

With love and congratulations from:
Bill & Betsy Kuiper — R.R.#1, Canfield
Frank & Ellen Bakker; Richard, Edward, Donald, David — R.R.#3, Cayuga
Alfred & Dinah Donison; Bonnie, Paul, David, Alexander, Becky — R.R.#5, Cayuga
John & Mary Kuiper; John, Gerald — R.R.#2, Birtbrook
Frank & Starr Kuiper; Amber, Tanya, Trevor, Rachel — R.R.#1, Canfield
Home address: Box 982, 68 Selkirk St., #10, Caledonia, ON N0A 1A0

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ANNIVERSARIES

1941 May 28 1981
Hilversum Laval
With thanks to the Lord, we share the joy of our parents.

MARINUS and WILLY SCHAAP
(nee Hoeber)

on their 40th Wedding Anniversary. We pray that the Lord will bless them and continue to keep them in his care.

John & Gerda Klein; Sylvia, Kenneth, Jennifer — Ottawa, ON

Herman & Arda Schaap; Robert, Marie, Martin, Jessica — Pierrefonds, PQ

Bill & Francine Bastian; Christine, Karen — Pierrefonds, PQ

Home address: 78 Desrochers Ave., Laval des Rapides, PQ

Edmonton Dunnville
1951 May 16 1981

While life and love abide; and trusting in God's care, as he has shown these 30 years, we their children hope to remember the Wedding Anniversary of our parents.

GEERT and GESIENA MEYERINK
(nee Nymann)

with them on May 16, in a close family celebration. May the Lord in his sustaining grace continue to be with us in the future. We appreciate and are thankful for the love and understanding given us throughout the years.

With heartfelt love and congratulations from their children:

Trina Meyerink

Anita Meyerink

Fred & Shirley Meyerink; Matthew Hetty & John Urie

Gerald Meyerink

Home address: R.R.#1, Dunnville, ON

Edmonton Dunnville
1951 May 16 1981

We praise God for the many rich blessings he has given to us in the marriage of our parents.

HENRY and GEERTIEN MEYERINK
(nee Nymann)

May the Lord in his infinite mercy grant them continued good health and many more blessed years together.

With gratitude for their understanding and support, we offer our deepest love and congratulations:

Tini & Stewart Crumb; Terrie Anne, Jeffrey

Sonja & Dave Welch; David, Erica Sandra

—all from Dunnville, ON

With praise to the Lord for his faithfulness, we congratulate our parents and grandparents.

SJOERD (George) & GRIETJE (Grace) PLANTINGA

on their 45th Wedding Anniversary, May 13, 1981.

We pray that the Lord will continue to bless you and give you many more years of happiness together.

Anne & John Gercama; Alex, George, Shirley, Ronald — Brandon, MB

Oenze & Helen Plantinga; Diane, Jeff, Michael, Bryan — Brandon, MB

Willem & Nell Plantinga; Sonya, George, Sylvia, Patrick, Allan — Surrey, BC

Huib & Witske Minderhoud; Margaret, Ken, Philip, Edward, Joel, Anthony — Winnipeg, MB

Ben & Frederika Van Hoffen; David, Leonard, Steven, Jonathan — Grimsby, ON

Kees & Norma Plantinga — Rivers, MB

Paul & Bea Benthem; Kevin, Stacey, Jared — McBain, MI

Jake & Judy Plantinga; Matthew — Hamilton, ON

Dick & Greta Dyk, Edward, Debbie — Wyoming, MI

Luke & Lammie Hummel — Kipp, AB

Gary & Sandy Plantinga — Jenison, MI

Home address: 5060 School Ave., Hudsonville, MI 49426

ANNIVERSARIES

1926 May 21 1981
It is with thankful hearts that we hope to celebrate, the Lord willing, the special occasion of the 55th Wedding Anniversary of,

GERRIT and JOUKJE HUMMEL
(nee Bosma)

We pray that God, in His grace, will spare them for each other with good health for the years to come and that he will continue to be their strength.

With love, your children, grandchildren and great-grandchildren.

Friends and relatives are invited to celebrate with us at an open house held from 2 - 5 p.m. on Saturday, May 23, at their home at R.R.#2, Monkland, ON K0C 1V0

Romans 12:12
JACOB and BOOKJE POORTINGA
(nee Stirling)

May the Lord bless you and keep you. This is our wish as your children and grandchildren on your 40th Wedding Anniversary.

1951 May 17 1981

"Oh give thanks to the Lord, for he is good; for his loving kindness is everlasting" (Psalm 107:1).

With joy and thanksgiving to the Lord, on May 17, 1981, D.V., we wish to announce and celebrate the 30th Wedding Anniversary of our dear parents and grandparents.

WILLIAM and AUDREY RANG
(nee Bruinink)

With congratulations and love from their children:

Marten & Marguaria Demmer; Mark, Daniel — Whitby

Hans & Debbie Bulk; Nicole, Kristen — Brentwood Bay, BC

John & Wendy Bakker — Kingston

Doug & Elba Adams — Kingston

Lloyd Rang — at home

Home address: 120 Kneider Ave., Dunnville, ON

1951 May 17 1981

"The Lord is your keeper" (Psalm 121:5a).

We rejoice in the celebration of the 30th Wedding Anniversary of our parents.

EDWARD and ANNA KAMMINGA
(nee Kootstra)

Our prayer is that God will grant them many more happy years together.

With love and gratitude from their children and grandchildren:

Anna & Henk deZoete; Johan — Chatham, ON

Alice & Alfred Prins — Red Deer, AB

Joan & Fred Abma; Jacquie, Laurisa — Edmonton, AB

Wayne — at home

Home address: 6 Clearview Hts., St. Catharines, ON L2T 2W3

1921 May 19 1981

Oenkerk, Fr. Bowmanville, ON

With gratitude and thankfulness to God, we hope to celebrate, with our parents, grandparents and great-grandparents.

ALBERT and JETSCHE TALSMA
(nee Wieringa)

on May 26, the blessed occasion of their 60th Wedding Anniversary. It is our prayer that the Lord will continue to bless them.

Their thankful family:

Gerlof & Aaltje Talsma — Cavan, ON

Tettje Buma — Bowmanville, ON

Tina & Jan Heerschoop — Whitby, ON

Gerardus & Jo Talsma — Orono, ON

21 grandchildren and 22 great-grandchildren.

Open house on May 30 from 2:30 - 5:30 p.m. at Maranatha Chr. Ref. Church hall, R.R.#4, Bowmanville, corner of Highway 2 and Cemetery Rd. Best wishes only please.

Home address: 4 Nelson St., Apt. #106, Bowmanville, ON L1G 1E5

ANNIVERSARIES

1956 May 25 1981
"But seek ye first the kingdom of God and his righteousness" (Matthew 6:33).

With thanks to our Lord, on May 25, 1981, D.V., we wish to announce the 25th Wedding Anniversary of our dear parents and grandparents.

PETER and RITA SCHARRINGA
(nee Rusterburg)

May the Lord continue to bless them with health, happiness and love.

With congratulations and love,

Ed & Elaine; Janelle

Paul & Denise (girlfriend)

Rob & Betty Ann (engaged)

Richard

Helene & Henk (boyfriend)

Peter

Calvin

Home address: R.R.#1, Waterdown, ON

May 6, 1981

Soli Deo Gloria

"The Lord is faithful in all his words and gracious in all his deeds" (Psalm 145:13b).

That's why we were able to celebrate the 55th Wedding Anniversary with our dear parents, grandparents and great-grandparents.

FREERK and HILTJE SMIDS
(nee Veenstra)

We praise God for all his blessings and ask that he will continue to keep them in his loving care.

Flora & Sake Vander Veen — Brampton, ON

Sally & John Vander Til — Cam-lachie, ON

Stan & Hilda Smids — Wyoming, ON

Grace Smids (nee Karreman) — Thamesville, ON

Ralph & Tinie Smids — Chatham, ON

Tina & Ted Hoekstra — Chatham, ON

Gretchen & Joe Vander Vinne — Pickering, ON

grandchildren and great-grandchildren.

Home address: 128 Willowmac, Chatham, ON

1956 May 19 1981

With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents.

LUKE and GRETA (Grace) WIERDA
(nee Banga)

May the Lord continue to bless them and keep them in his loving care in the years to come.

Psalm 103

Congratulations Mom and Dad, with all our love,

Linda

Nancy

Andy

Home address: R.R.#3, Brighton, ON K0K 1H0

1956 May 19 1981

St. Thomas

"Thy spirit is good, lead me into the land of uprightness" (Psalm 143:10b).

With joy in our hearts and thankfulness to our heavenly Father, for his goodness to us, we wish to announce the 25th Wedding Anniversary of our dear parents and grandparents.

MIKE (Mentje) and EVA DEVRIES
(nee Groeneweg)

It is our prayer that God's spirit will continue to lead them in the land of uprightness and bless their lives in the years ahead.

With congratulations and lots of love

Margaret & Bill Poort; Alida

Martin & Soe DeVries; Sara, Munch-kin

Ruby

Randy

Todd

Heldi

Home address: 86 St. George St., St. Thomas, ON N5P 2L6

ANNIVERSARIES

1956 June 8 1981

Cochrane, ON Brampton, ON

"His faithfulness is a shield and buckler" (Psalm 91:4b).

The Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents.

CHARLES and NELLIE DOUMA
(nee Touw)

on June 8, 1981. We thank God for the blessing of such a loving and caring Mom and Dad. May he continue to bless and keep them in the years ahead, for each other and us all.

With love and congratulations from your children and grandchildren:

Henry & Norma deLege; Wayne — Charing Cross, ON

John & Deborah Douma; Jonathan — Brampton, ON

Kevin Douma & Judy Schipper (engaged) — Brampton, ON

Family and friends are invited to celebrate with us at an open house to be held at the Second Chr. Ref. Church in Brampton, on Friday,

June 5, 1981, from 7:30 - 9:30 p.m.

Home address: 115 McMurphy Ave., South, Brampton, ON L6Y 1Z1

1936 1981

Voorthuizen, Midland, Gelderland, Ontario

"As for me and my house, we will serve the Lord" (Joshua 24:15b).

We give praise and thanks to God for giving us our parents and grandparents, and being able to celebrate with them.

MR. and MRS. H. VANDEKUYT
(nee Versteeg)

their 45th Wedding Anniversary. May God continue to bless and keep them through the years to come.

Congratulations and love from their children and grandchildren:

Hank & Eva Kruyf; Sherri-Ann, Rick, Christopher — Midland, ON

Bert & Anne VandeKuyt; Bert, Derrick, Jason — Orillia, ON

John & Maria Verschoor; Dave, Henry, Jessy, Wally, Tricia — Hamilton, ON

Bert & Corrie VanderHoef; Bert, Wilma, Henry — Willowdale, ON

John & Wilma TenBrinke; Ted, Rita, Janie, Michael — Dunnville, ON

Harry & Ann VandeKuyt; Debbie, Mark — Ancaster, ON

George & Liz VandeKuyt; Geoffrey, Henry, Michael, Cynthia, Robbie — Ancaster, ON

John & Jana VandeKuyt — Port Credit, ON

Open house on May 23, 1981 from 2:00 - 4:30 p.m. at "The Georgian Restaurant," 847 Vinden St., (off Hwy. 27, 1/2 mile past Yonge St.), Midland, ON

Home address: 354 Seventh St., Midland, ON L4R 2E5

1936 May 13 1981

Rinsumageest, Meaford, Holland, Ontario

"Praise the Lord for he is good, his mercy endures forever."

We are happy to announce the 45th Wedding Anniversary of our parents and grandparents.

FOLKERT and JELTJE VISSER

May the Lord continue to bless them and keep them in his care through the years to come.

Lots of love from your children and grandchildren:

Martin & Betty Visser — Chatham

Pat & Bart Van Sligtenhorst — Tara

Klaas & Elaine Visser — Guelph

Sylvia & Wayne Downs — Edmonton, AB

Dick & Marie Visser — Galt

George & Carolyn Visser — Preston

Shirley Anne Visser — Edmonton, AB

14 grandchildren

Home address: 16 Centre St., Meaford, ON

Do your have an

important event coming up?

Why not share it with our

readers!

ANNIVERSARIES

1951 May 10 1981

With joy and thankfulness, we are happy to announce the 30th Wedding Anniversary of our dear parents and grandparents.

JOOST and HILDA VEENSTRA
(nee de Boer)

Congratulations Mom and Dad, and many more years together in love and happiness.

Greta & Aart de Vos; Gregory, Allan — Wingham, ON

Bonnie & Jack Ross; Nicole, Angela — Wingham, ON

Joe — at home

Arthur — at home

Wilma — at home

R.R.#5, Clinton, ON N0M 1L0

OBITUARIES

"Until I went into the Sanctuary of God; then I perceived their end" (Psalm 73:17).

This is the day that the Lord has made.

On May 1, 1981, our heavenly Father in his infinite wisdom, called home to himself, our dearly loved husband, father and grandfather,

BINDERT KLAAS DEHAAN
(1912-1981)

Remembering him for his great Christian love and concern for all God's little ones are:

Trijntje de Haan-Tuinstra — Grimsby, ON

Peter & Evelyn Spyker; Christina, & Douglas (engaged), Marlene, Pete, Brian, Evy — Welland, ON

Ralph & Marg Norg; Anjo, Brian, Tanya, Carl — Chesterville, ON

Ike & Tess Langendoen; Stephen, Pamela — St. Catharines, ON

Chris & Bess Vanderwal; Sharon, Christopher, Keith — Lethbridge, AB

Seymour De Haan & Pat (engaged) — St. Catharines, ON

Shalom Manor, H2-Bartlett Ave., Grimsby, ON L3M 4N5

On May 1, 1981, the Lord took unto himself our dear friend,

BINDERT KLAAS DEHAAN

at the age of 68. May the Lord comfort Tine and the children with the knowledge that he is now with his Lord and Saviour.

Anne & Aaltje Nauta — St. Catharines, ON

Gerlof & Tryntje Van Marrum — Smithville, ON

The Senior Citizen club, "Youth of Yesterday" of the Chr. Ref. Church, Niagara Falls, express their sincere sympathy to Mrs. T. de Haan and family in the passing away of their husband and father.

MR. BINDERT KLAAS DEHAAN
"The strife is o'er the battle done, Alleluia!"

On Sunday, April 26, 1981, the Lord in his infinite wisdom, took to himself,

TRYNTJE VANDYK

in her 74th year.

Dearly loved grandma and great-grandma of:

Theresa & Jack Vanderlaan (nee Kraai) — Burlington

Sharon & Eugene De Jong (nee Kraai); Jennifer, Dustin — Grand Rapids

Ed Kraai — Moorefield

Yvonne & John Dean (nee Kraai); Sarah — Drayton

Robert Kraai — Moorefield

Theresa & Jack Scholten (nee van Gysel); Lisa, Tracy, Lori, Patricia — Moorefield

Elaine & Nick Stevens (nee van Gysel); Jeremy, Julie, Jennifer — Port Perry

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OBITUARIES

After spending nearly twenty years of his life in a wheelchair, the Lord, on April 26, 1981, suddenly called into his glory, our dear son, brother, brother-in-law and uncle.

LOUIS LAMMERS

at the age of 33

Blessed are the dead who die in the Lord henceforth" (Revelations 14:13)

Beloved son of:

Henry Lammers — Sarnia, ON

Brothers:

Ed & Lennie Lammers; John, Scott,

Paul, Dave — London, ON

Bert & Liz Lammers; Stephanie, Shawn, Jenny — Sarnia, ON

Sister:

Ena & Dave Welch; Christie, Jeffrey

— Sarnia, ON

Funeral service was held Wednesday, April 29, 1981 in the First Chr. Ref. Church in Sarnia, with Rev. Sidney Cooper officiating. Home address: 1214 Amsterdam Court, Sarnia, ON N7S 3X5

On April 27, 1981, the Lord took unto himself, our dearly beloved wife, mother, grandmother and great-grandmother,

GEERTJE RAUWERDA

(nee Brouwer)

in her 73rd year

Roel Rauwerda, Ds. Talma singel 32, Bergum, Friesland.

K. Rauwerda & J. Rauwerda-Elzinga — Bergum, Fr.

W. Rauwerda & T. Rauwerda-Wybinga — Zwaagwesteinde, Fr.

K. Rauwerda & T. Rauwerda-Van Nellen — Simcoe, ON

E. Stoepker-Rauwerda & K. Stoepker — Simcoe, ON

G. Boer-Rauwerda & C. Boer — Simcoe, ON

14 grandchildren and 3 great-grandchildren

Funeral services were held on April 30, 1981 in Bergum, Friesland.

The Lord has taken home his child, our sister, sister-in-law and aunt,

TRYNTJE VAN DIJK-FLUIT

Tieme Fluit — Koekange

Niesje Fluit-Donker — Drayton, ON

Aunt of:

Gerry & Swansea Fluit — St. Catharines, ON

Joan Kennedy — Kitchener, ON

Klaas & Ge Gunnink — The Neth.

Gerrit & Bertie Gunnink — The Neth.

Henk & Martje Gunnink — The Neth.

Aly & Johan de Ruiter — The Neth.

Tiny & Hans Cadee — The Neth.

Aly & Hank Reinders — Drayton, ON

Ge & Roel Steenbergen — The Neth.

Gerda & Ges Drost — The Neth.

Janny & Riels Timmer — The Neth.

Jenny & Minze Leistra — The Neth.

Hennie Fluit — The Neth.

Trijntje & Jan Hoekman — The Neth.

April 26, 1981,

Drayton, ON

On April 24, 1981, the Lord took into his eternal glory, his child,

GEORGE ROOSEBOOM

at the age of 56 years.

Dear husband of:

Jane Rooseboom — Cambridge, NS

Dear father of:

Jenny Rooseboom — Toronto, ON

Hilda de Weever — Aylesford, NS

Arnold Rooseboom — Aylesford, NS

Margaret — at home

Monique — at home

Richard — at home

Dear grandfather of Shirla and Tammy.

R.R.#1, Cambridge Stn., NS B0P 1G0.

Share your family news with all the members of the C.C. family

OBITUARIES

"The strife is o'er, the battle done. Alleluia."

On Sunday, April 26, 1981, the Lord took unto himself, after a short illness, our dear mother, grandmother, and great-grandmother,

TRYNTJE VAN DYK-FLUIT

in her 74th year, widow of Ralph van Dyk since 1977.

Ben & Jenny Kraal

Bert & Alice van Gysse

10 grandchildren and 11 great-grandchildren

Drayton, ON

TEACHERS

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **Music**, with a possible opening in **French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

COBOURG: Northumberland Christian School, invites applications for a **teaching Principal, or teachers in the senior elementary grades**. We have a young, interdenominational school, established in 1978, and a society which has been providing Christian education for years by busing pupils in grades 1-12 thirty miles to Bowmanville. We are interested in education that integrates faith and subject matter, one subject with another, and study with life activity. Contact Wybe Bylsma, R.R.#2, Baltimore, ON; phone: (416) 349-2091.

LUCKNOW: The Lucknow District Christian School requires a **teaching principal for the senior grades** beginning school year 1981-82. We will also consider a senior teacher with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Sec., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4)**. This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-7677 (home).

OSGOODE: Applications invited for **primary teacher** position for the fall term. Please forward resume to: Hiring Committee, Community Christian School Association, Box 435, Osgoode, ON K0A 2W0

STRATHROY: The John Calvin Christian School, Strathroy, ON has a teaching position available at the **primary level**. Please send letters of inquiry and/or applications to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

HELP WANTED

JOURNEY-MAN MECHANIC needed for Chrysler Dealership in the beautiful Bulkley Valley of Central BC. Clean environment, centre of hunting, fishing, snowmobiling, skiing and hiking. Rate of pay: \$13.50/hr. with excellent benefits and good working conditions. For more information contact: Frontier Chrysler Ltd., Box 188, Smithers, BC V0J 2N0; phone: 604-847-2332.

MEAT CUTTER wanted immediately. Good working conditions, good hourly wage, experience required. Phone or write: Welland Meat Packers, 310 Riverside Dr., Welland, ON L3E 5E5; (416) 732-2561.

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

WANTED: Herd person for 50-cow dairy farm. Reply to: Box #4596, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

TEACHERS

PEMBROKE: The Pembroke Christian School invites applications for the **Principal/Teacher** position at its new school in September, 1981. Teaching duties will consist of Grades 1-6. Send resumes to the Pembroke Christian School Board, P.O. Box 563, Pembroke, ON K8A 6X7

UTTERSON: The Muskoka Christian School in Utterson, ON invites applications for the following teaching positions for 1981-82 school year: **Grades 1-3 and 4-6**. Please forward inquiries and resume to R. Houser, Principal, Muskoka Christian School, P.O. Box 105, Utterson, ON P0B 1M0.

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination**. Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

PRINCE GEORGE: Cedars Christian School invites applications from experienced teachers for a **Grade 2/3 position**. Send inquiries to: Mr. R. Reitsma, Principal, 701 North Nechako Rd., Prince George, BC V2M 1A2, or phone (604) 564-0707.

CHILLIWACK: The Chilliwack Christian School in the beautiful Fraser Valley invites applications from an experienced teacher for the position of **Kindergarten/grade 1 combination**, commencing September 1981. Please address applications or inquiries to: Mrs. Freda Brink, 41445 Yale Rd. W., R.R.1, Sardis, BC V0X 1Y0, or phone the school at 604-792-4171.

HELP WANTED

Person to be trained for position in flower and plant sales. Year-round position. Send resume to: Calvinist Contact, Box #4617, 99 Niagara St., St. Catharines, ON L2R 4L3.

ART EDITOR

The Education Department of the Christian Reformed Church is seeking an Art Editor who will be responsible for planning, design, illustration and supervision of artwork in church education material (pre-school through adult levels).

Desirable Qualifications:

Liberal arts degree

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Applicants send resume by May 22 to:

Harvey A. Smit, Director
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2850 Kalamazoo Avenue, S.E.
Grand Rapids, Michigan 49560
Phone inquiries to
616-241-1692, ext. 152

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KITCHENER: Licenced mechanic to manage and operate a brake shop in Kitchener, ON. Good salary and benefits. Reply in writing to: Mr. T. Brouwer, 14 Cardinal St., R.R.#1, Cambridge, ON N1R 5S2

HAMILTON: Full-time foreman or manager required for fresh vegetable farm in the Hamilton area. Applicants should have tractor experience and ability to give leadership and direction to work crews in all facets of vegetable production and harvesting. Welding and mechanical experience preferred. Call or write: M. Tigchelaar, R.R.#3, Campbellville, ON L0P 1B0. Phone: (416) 689-6383.

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TEACHERS

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In Smithers, BC invites applications for teachers for the 1981-82 school year, with qualifications in the following areas:

- Business Education
- French
- Home Economics

Send applications to:

George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
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600 ACRES, 495 workable; excellent cashcrop land; 2 sets of buildings; McKillop township. FG796, 797.

430 ACRES, 390 workable; no buildings; systematic tiling; Steven township. FA699.

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DAIRY, 125 ACRES; pipeline; 2 barns, 3 silos; good house; holstein herd; quota and machinery included; 10 1/2% mortgage. FD814.

DAIRY, 100 ACRES; milking parlour, 128 stalls; registered Jersey herd, quota and machinery included; 10 7/8% mortgage; good house; near Teeswater. FD809.

DAIRY, 200 ACRES, 185 workable; 62 tie-ups, pipeline, 3 silos, 45 Holstein and quota; brick house, near Kincardine. FD787.

138 ACRES, 125 systematically drained; 80 sow, 600 hog capacity; modern home; Hay township; \$420,000. FS772.

50 ACRES, modern loose pen barn, 2nd barn; house; near Auburn. FG785.

DAIRY, 85 free stall; 200 acres, 165 workable; 12-cow parlour, quota. FD743.

50 ACRES, 46 workable; 3-bedroom home; 15-sow barn, bank barn; near Auburn; \$75,000. FG741.

37 TIE-UP BARN; 100 acres, 94 workable; good house; \$185,000. F778.

237 ACRES, 225 workable; 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota; near Clinton. F721.

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703 ACRES, 628 workable; 3 sets of buildings. F655.

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BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000; modern 4,000 sq. ft. home; built-in pool; 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota; 3 bedroom house. F480.

50-SOW FARROW-TO-FINISH; modern barn; 187 acres, 175 workable; 3 bedroom home; 10-1/8% mortgage. F735.

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EMPLOY. WANTED

YOUNG DUTCH FAMILY, considering immigration, with extensive managerial experience in retail dry goods, seeks position to manage similar business with take-over possibilities. Send letters to: Box #4620, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Young, married couple, no children, wishing to move to Lethbridge, AB area, beginning of August, desire to work on dairy farm. Grew up on dairy farm, has 4 years work experience in all phases of farming. Worked with most types of machinery. Considerable welding experience. References will be supplied upon request. Write to: Marty Veenhuls, R.R.#2, Westville, NS B0K 2A0; (902) 396-5811.

Couple, early 30's, with 2 small children, are seeking an opportunity to live and work on a farm with semi-retired farmer, preferably with future option to buy. Anywhere in Canada where Chr. schooling is or will be available. Please write: Box #4619, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Once again its time to think about your vacation. We have 10 cottages situated on Rice Lake, nice safe beach for children, and lots of shady trees for your comfort. Also central shower and fully equipped store.

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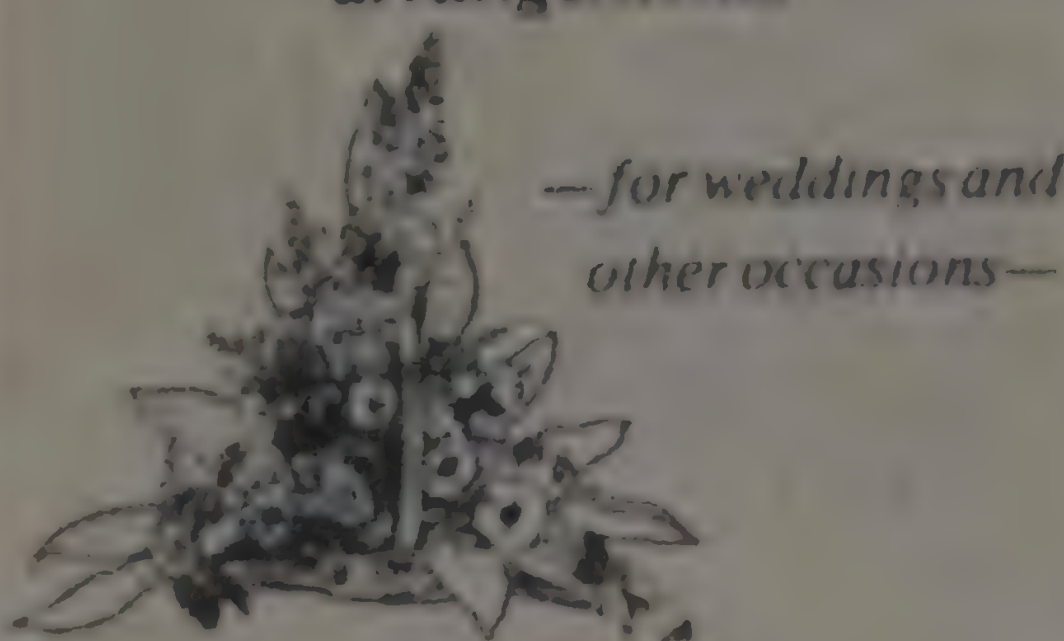
HAMILTON: Young couple wanting to rent 1 or 2 bedroom apartment or part of house on Hamilton Mountain. Please contact: Owen Struikama at (416) 648-1270 (after 5 p.m.).

BUSINESS

Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group would like to assist you in finding a dairy, mixed or grain farm, or a commercial job. For information, write or call: John Braaksma, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2111 or Albert DeWaal, R.R.#3, Ponoka, AB T0C 2H0, (403) 783-2557.

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PERSONAL

Young Christian widow, 32, with 9-year-old daughter, wishes to meet sincere, Christian gentleman of similar age. Please reply to: Box #4622, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

SUMMER JOB MARKET

Students may advertise in the Summer Job Market free of charge, but they are requested to instruct us to cancel the ad as soon as they have found summer employment. This service will run until the May 29 issue inclusive.

ATHENS: 18-year-old girl, Calvin College student, seeking summer employment, which would include room and board, from May 21 - August 29, anywhere in Ontario. Experience in typing, waitressing, and housecleaning. Would enjoy working with children. Eager and willing to do any type of work. Please contact: Diane Oosterhof, R.R.#4, North Augusta, ON K0G 1R0; 1-613-924-2846.

BARRIE: 3rd year Calvin student looking for summer work beginning May 25, 1981. Experience as housekeeper, babysitter, hired hand on dairy farm and receptionist. Jane Borger, 168 Veenstra, Calvin College, Grand Rapids, MI 49506; (604)-942-9150, or R.R.#2, Utopia, ON (Barrie) (705)-424-9414.

BOWMANVILLE: I am a 16-year-old student looking for summer work with room and board. Some experience on a farm. Like to work in a nursery. Phone or write: David Rypstra, 84 Elgin St., Bowmanville, ON L1C 3E4; phone: 623-7081

MISCELLANEOUS

A PLACE TO GROW

An attractive, farming community in Central Alberta, the Rimbey area shows promise of becoming a vibrant part of Canadian agriculture. Good farming, land available at reasonable cost, as well as business opportunities in the town of Rimbey.

Several families of the First Chr. Ref. Church of Lacombe are working towards the establishment of a Chr. Ref. Church in Rimbey. Presently we are enjoying two worship services every Sunday all year round.

For further information (detailed description/brochure available upon request) and assistance, please call or write:

Anko Buwalda
1-403-843-6152
Box 647, Rimbey, AB T0C 2J0
Ge Hofstra
1-403-843-6350
R.R.1, Rimbey, AB T0C 2J0

PERSONAL

Weduwe, voor in de zestig, zoekt langs deze weg kennis met een nette christelijke man. Leeftijd tot 68 jaar. Brieven, graag met foto en telefoon nummer aan Box #4621 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

MINISTERS NEEDED

Ministers Vacationing in the Edmonton Area:

Clareview Fellowship, a small, informal Christian Reformed worshipping community, is looking for ministers to lead our services during the summer months.

Our services are at 10:30 a.m. and at 1 p.m. Lunch and fellowship between services.

If interested, please contact Bill Sinnema, Box 9, Site 6, R.R.#8, Edmonton, AB T5L 4H8

BOWMANVILLE: I am a 19-year-old, first-year college student. I am looking for any type of work, preferably related to business since that is what I'm studying at college. I am available for work from May 7 to Aug. 28. I would like to work in the Oshawa/Lindsay/Bowmanville area. For more information write to Marilyn Broersma, R.R.#5, Bowmanville, or phone 1-416-263-2985.

BRAMPTON: 17-year-old Dordt College student is seeking summer employment. Likes to work with children, but will accept anything. Has experience with fast foods, saleslady. Would prefer the Brampton area. Available May 11. Contact: Vivian DeBruyne, 40 Grand Circuit Crt., Brampton, ON L6Y 1A4, or phone: (416) 451-7382

BROCKVILLE: Student, 17 years old, seeks summer employment in Ontario. I have some experience in working in a garden and in a restaurant, but any job will do. Please phone or write: Allan Pyl, 788 Comstock Cres., Brockville, ON K6V 6E1; 1-613-342-3613.

BROCKVILLE: An eager 18-year-old youth seeking summer employment in Ontario. Available from July to September. I desire any type of work. Please write or phone: Randy Vandommelen, 721 Steward Blvd., Brockville, ON K6V 5T4; 342-9550.

BURLINGTON: Strong, 17-year-old student, looking for summer employment. Experienced in farm work, market stand, landscaping, and gas attendant. Willing to work, will board. Please write: Jim Vissers, 4332 New St., Burlington, ON L7L 1T5. Phone: (416) 634-2741

CAISTOR CENTRE: Eager 16-year-old from Niagara Peninsula seeks summer employment at any type of work. My name is Jim Klazinga and if you have work for me, please call 1-416-957-7700, or write R.R.#2 Caistor Centre, ON L0R 1E0

CALEDONIA: I am looking for a job as a babysitter or mother's helper in Ontario. I am an 18-year-old freshman at Dordt. My address is: Kathy Boonstra, R.R.#3, Caledonia, ON N0A 1A0

CHATHAM: 17-year-old, grade 12 student, raised on the farm, would like summer employment. Experienced with cattle, hogs and general farming. Please contact: John Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: 18-year-old girl, finishing first year at Calvin College seeks summer employment. Willing to do any type of work. Available May 24. Please contact: Linda Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: Two 17-year-old boys looking for summer employment in same area, preferably farm work. Both raised on farms and experienced in cash crop farming with hogs. Good, hard workers. Please contact: Art Brouwer, R.R.2, Chatham, N7M 5J2, (519) 352-4391 or, Jim DeVries, R.R.5, Dresden, N0P 5K0, (519) 683-2747. Please call evenings.

CHATHAM: Grade 11 student looking for a summer job on a dairy farm in southern Ontario. Have had 4 years experience working on beef farm. Please contact Calvin Dreise at (519) 352-8931, R.R.#6, Chatham, ON.

Classified Advertising

SUMMER JOB MARKET

CHATHAM: 16-year-old girl looking for a summer job of any kind. Am a qualified swimmer and have first aid. Also am a qualified babysitter and mother's helper. For more information please contact Brenda Antuma, 4 Madera Cres., Chatham, ON, N7M 6A1. Phone 519-352-4446.

COCHRANE: I am an 18-year-old, grade 12 graduate and am seeking summer employment in fruit or vegetable farm or greenhouses. I have farm experience. Available anytime now to the end of August. Please contact: Peggy Struyk, R.R. #3, Cochrane, ON, P0L 1C0; phone: 705-272-5672.

DRAYTON-MOOREFIELD: 16-year-old girl seeking summer employment. Do most anything. Experience in babysitting and mother's aid. Contact: Trish Tacoma, R.R.#1, Moorefield, ON N0G 2K0; (519) 838-2604.

DUNNVILLE: Boy of almost 16 years old would like a farm job. Phone or write: Rob Kamping, 774-8304; R.R.#5, Dunnville, ON N1A 2W4.

DUNNVILLE: Reformed Bible College student desires work in a camp or any type of work. Call Freda Hoekstra at 1869 Robinson Rd., Grand Rapids, MI 49506, (616) 454-8620 or R.R.#1, Dunnville, ON, (416) 774-4424.

DUNNVILLE: I am an 18-year-old and I am finished school in the end of June. I am looking for a job on a farm in the western provinces. I have some farm experience. Please call: 416-774-3793 or write Rick Boorsma, R.R.#1, Lowbanks, ON N0A 1K0.

FERGUS: I would like a full-time summer job in anything. Henry de Jong, 117 St. Arnaud St., Fergus, ON N1M 3L8; 843-5234.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

FOREST: I am a 17-year-old farmer boy and I am looking for a summer job preferably on a farm. Have experience with chickens, pigs, and also field work. Will consider any other job, preferably in the south/southwest of Ontario. Please phone Sid Klazinga at 519-873-4694, Forest, ON.

GUELPH: 17-year-old girl looking for any type of full-time employment in a Christian environment during the summer months. Willing to work with children as mother's helper, work as a sales clerk, work in a greenhouse, or on a farm. I enjoy working preferably in the southern Ontario area. Please write to Marja Nugteren, 117 Forest St., Guelph, ON, N1G 1J3. Phone: 1-519-821-2525.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-3742, Box 310247, Guelph, ON N1G 2W1.

GUELPH: I'm 16 years old and I'm looking for a job on a farm. I have three summers experience on a dairy farm. Available half of June to the end of August. Please write or phone: Eric Buss, 72 University Ave. W., Guelph, ON N1G 1N7; (519) 824-9528.

GUELPH: 17-year-old boy looks for summer employment in greenhouse or with landscaping firm. Has some experience. Albert Van Ommen, 63 Cedar St., Guelph, ON N1G 1C4; (519) 821-9147.

HAMILTON: I am a 17-year-old boy looking for a summer job. I've worked in two garages doing shop clean-up. I will do anything and like working outside. Please write or phone: Sid Bosma, 65 Lister Ave., Hamilton, ON L9B 1E1; 389-1722.

HAMILTON: Experienced, mature, 14-year-old, is looking for a mother's aid job during the summer months, anywhere in Ontario. Please call: Marion Homan, (416) 662-8346 or write: 2 Elvia Crt., Stoney Creek, ON L8G 3W8.

HAMILTON: Architectural technician student is looking for a summer job. Has completed first year of community college. Would like to work somewhere where I could gain some experience in my field. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2, or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: 17½-year-old girl wishes a summer job. Has experience as cashier, mother's helper, babysitter, and picking cucumbers. I have references. Please contact: Carolyn Bazuin, 1423 Upper Wellington, Hamilton, ON; phone: 385-5402.

HAMILTON: College student is looking for a summer job; will move anywhere in Canada. Has experience in drafting, working on a pig farm, and being a nanny. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2 or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: I am a grade 11 student at H.D.C.H., Hamilton, and I would like to acquire experience in office work. I have taken the following business subjects: typing, accounting, and shorthand. I have already had some experience at my dad's office. I am also interested in working with books and a job in a library or book store would also be much appreciated. Please call Jessica Prinzen at 389-1844, Hamilton.

HOLYROOD: 17-year-old female seeks summer employment. Interested working in a campground, office, store, restaurant or farm. Typing average is 55 wpm. Experienced in all types of farm work and babysitting. Available all summer. Please phone: 395-2837 or write Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0.

INGERSOLL: Grade 12 graduate would like year-round employment. References available. George Reitsma. Call 519-485-4584.

KINGSTON: 18-year-old girl looking for summer employment. Willing to work with children as mother's helper (live-in), as a waitress, cashier or hairdressing apprentice. Any other work as well. Please write to: Fran Kempenaar, 291 Phillips St., Kingston, ON K7M 1V7 or phone: 1-613-546-7852.

LISTOWEL: My name is Alice deVries. I am 16-years-old and am willing to do anything, but preferably a mother's helper, babysitting or housecleaning. References are available. Please phone or write: Alice deVries at: R.R.#1, Listowel, ON N4W 3G6. (519) 291-3427.

KITCHENER: I am an 18-year-old girl, attending Calvin College in the fall. I am willing to do any type of full-time work. I have experience as a sales clerk, whiteprinter, sewer, and babysitter. I can also type. Available any time. Please contact: Helen Lammers, 18 Wilkins Dr., Kitchener, ON N2E 1L2; (519) 745-4322.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything. Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

LISTOWEL: Looking for summer employment from May to August. Wish to work in a bakery or restaurant. Willing to do any type of work. 18 years old. Margaret Miedema, R.R.#4, Listowel, ON N4W 3G9; 291-3619.

LONDON: Student seeking full-time summer employment, preferably in London area. Presently studying 2-year course at Fanshawe, to work with developmentally handicapped. Available May 3. Reply to: Margaret Quartel, 31 Cartwright St., Apt. #3, London, ON N6B 2W5, phone: (519) 439-9458.

LUCKNOW: Hard-working, energetic 19-year-old girl with over 3 years farming and babysitting experience seeks summer employment. Willing to do anything. Can type. Enjoy meeting people. If you need me as badly as I need you, phone or write: Alice Vander Klippe, R.R.5, Lucknow, ON N0G 2H0; (519) 357-1688.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

NIAGARA: Mature, 15-year-old girl interested in babysitting or mother's helper in the Niagara Peninsula. Experience with new-borns to 12-year-olds, but would prefer 9 months to 6 and 7-year-olds. References available. Please contact: Sandra Wynia, (416) 682-6981 or 92 Grapeview Dr., St. Catharines, ON L2R 6P9.

OTTAWA: 19-year-old, grade 13 student with car, available mid-June. Previous jobs include key-punch operator, income tax preparer and store clerk. Trained at book-keeping, typing, filing, marketing. Bondable, can supply references. Call Dennis Bakker at: 445-5447.

ST. CATHARINES: 17-year-old girl seeks summer employment, experienced babysitter, and also enjoys working with younger children. I have had 3 years experience with girls ages 8 through 11. I also enjoy outside summer activities and sports. Please write to Karen Luchies, 21 Forster St., St. Catharines, ON, L2N 2A1 or phone: 416-934-3309.

ST. CATHARINES: 16-year-old girl seeks summer employment. I am experienced and enjoy working with crippled children and younger girls. I am an experienced babysitter and experienced swimmer in courses at the Y.M.C.A. I enjoy outside work and activities. Please write: Marlene van Brakel, 31 Forster St., St. Catharines, ON, or phone: 1-416-935-4997.

ST. CATHARINES: 16-year-old high school student is looking for summer employment. Enjoys being with children. Excellent babysitter. Please contact: Kim Vanooostveen, 5 Royal Orchard Cres., St. Catharines, ON L2N 4E8. Phone: (416) 934-4252.

ST. CATHARINES: 17-year-old St. Catharines girl seeking summer employment preferably in the Niagara Peninsula. Please contact Erika Wynands at 416-935-9035, or write, 1 Lafayette Dr., St. Catharines, ON L2N 6C1.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3805.

ST. THOMAS: I'm a teenage girl looking for a summer job and I'm willing to do anything. I've had experience cleaning house, babysitting, cooking and doing other odd jobs. Lydia Van Mappelen Schepink, R.R.#5, St. Thomas, ON N5P 3S9.

SCARBOROUGH: Active 16-year-old girl wants summer outdoor work, enjoys sports and work with children. June 15 to end of August. Lynda DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: Tall, strong 17-year-old boy wants any summer work. June 15 to end of August. Has experience with furniture moving company. Steve DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: I am a 16-year-old, 6 ft. 4" male, looking for summer employment in Southern Ontario. Have had previous experience in farm work, but will accept any type of employment. References available. Please Contact: Richard Weeber, 109 Porchester Dr., Scarborough, ON M1J 2R4, phone: 416-431-7424.

SEAFORTH: I am a 16-year-old high school male looking for work anywhere in Ontario. I am a responsible person who is experienced with almost any type of farm work. I'll do any kind of work that is available. Contact: Clarence Vandeban, R.R.#1, Seaforth, ON N0K 1W0; 1-519-527-0705.

SMITHVILLE: 17-year-old student with driver's licence seeks summer employment. Willing to do anything. Write or phone: Ted Soldaat, R.R.#2, Calstor Center, ON L0R 1E0; 957-3840.

SMITHVILLE: 18-year-old female, grade 12 graduate is looking for full-time employment of any sort in the Niagara Peninsula. Phone: (416) 957-3664, and ask for Charlene Vander Veen.

SMITHVILLE: 15-year-old male student is looking for a summer job on dairy farm. Has 3 summers experience. Phone: 957-3664. Henry Vander Veen.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

SMITHVILLE: College student is looking for summer job. Has farm experience and driver's licence. No garden work. Jeff den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

SMITHVILLE: 18-year-old boy is looking for summer job. Has driver's licence. Will do anything except garden work. Chris den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

TORONTO: I am a 3rd year Dordt College student, looking for summer employment in the Toronto area. In addition to having worked as a waitress and maid, I have experience as an investigative reporter for a radio station. References will be supplied on demand, and any job would be appreciated. Please contact Corinna Melijers, c/o C. Van Esk, 711 Finch Ave. W., Apt. 702, Downsview, ON M3H 4X6; (416) 636-1375.

TRENTON: 15-year-old boy looking for summer employment. Have 2 summers experience on dairy farm. Please write to: Jason Westerhof, R.R.#4, Trenton, ON K8V 5P7, or phone: 613-394-2306.

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WATERLOO: I am looking for agricultural work (farm hand). Contact Paul Van Katwyk, R.R.#1 Country Squire Rd., Waterloo, ON, N2J 4G8.

IOWA: Dordt College student is in need of a summer job. Contact: Judy Reitsma, Box 451, Dordt College, Sioux Center, Iowa 51250 U.S.A., or call: 519-485-4584.

CALGARY: I am a 20-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work, working with young children and retail selling, but am willing to train for anything. I love the outdoors and am very eager, responsible and hard-working. Please contact: JoAnne Veeneman, 52 Lee Ave., Simcoe, ON N3Y 3K5; 1-519-428-0434.

CALGARY: Seeking summer employment plus room and board in the Calgary, Alberta area. Have had several years waitress experience, one year meat wrapper in a slaughter-house, six months apprentice baker, and various other jobs. I'm 22 years of age and willing to do any type of work providing good wages. Please contact: Mary Zwart, c/o Calvin College, Beta 6, Grand Rapids, MI 49506.

Continued on page 21

CAN YOU QUALIFY?

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The following cities and towns are available complete with yellow page advertising in the 1981 Bell Directory.

Brampton, Brantford, Burlington, Cambridge, Chatham, Guelph, Ingersoll, Kitchener, Mississauga, Oakville, Sarnia, St. Thomas, Stratford, Strathroy, Tillamook, Windsor, Woodstock.

Other locations are also available

Peace community church is alive and growing

by Erna Van Nieuwenhuis
C.C. Calgary



Soon Calgary will have four organized Chr. Ref. Churches. In March, Classis Alberta South approved the organization of the Peace Community Church, at present a Home Mission project.

In 1979 a few families got together for worship in North East Calgary under the guidance of Pastor Ken Verhulst. The Lord has blessed the efforts of these people greatly and considerable growth has taken place since then. During 1980, nine families (32 people) were added to the membership making for a total of twenty families (68 people). Visitors are frequently found among the worshippers.

Pastor Verhulst is very excited about his work in N.E. Calgary. Opportunities for growth and outreach are almost unlimited. He sees the purpose of Peace Community as a way of "glorifying God and proclaiming His Word in N.E. Calgary."

The four areas in which Church members endeavour to concentrate their efforts are: worship, nurture, caring and witness. Each member of the church has been designated to work on one of these areas, using the talents with which he or she has been blessed. In the area of witness or the proclamation of the message of the gospel to those now outside of Christ and His church, some positive results are already being seen. Every Wednesday evening more than 60 children from the community, aged 8-12, get together at one of the local schools, as the

Sonshine, for learning, playing and socializing. Through these children, avenues are opened into their homes, allowing for contact with the parents.

Although one of the main desires of Peace Community Church is outreach, members are presently concentrating on establishing themselves and meeting the needs of their own membership.

A weekly service is held in Rundle School gymnasium Sunday mornings with an evening gathering in a member's home. This is an hour of instruction during which catechism is taught to the children and the adults study a booklet entitled, "The Gifted Church." The intimacy of these gatherings provides for close contact and support among the families.

Peace Community Church has taken another big step recently by acquiring a 1.25 acre parcel of land on which to build a place of worship in the future. Much thought is being put to the multipurpose building that will suit their needs best. They want to be stewardly in their use of materials, space, energy and, of course, money. It is expected that a permanent structure will give the church more identity in the community.

Pastor Ken and his wife are doing laudable work in the congregation. He not only ministers in the preaching of God's Word and administering the sacrament but, together with his wife, reached out to the congregation in beautiful music.

As can be expected, Peace Community does not operate without problems. There are personality clashes, intellectual gaps, poor participation at times and not enough leadership within the congregation, not to mention the difficulties encountered in establishing a new congregation. But, every church experiences these same problems over the years and that, by the grace of God, much good is still accomplished.

Pastor Verhulst is not discouraged but looks forward to each new season as an exciting challenge.



The Toronto area choir "Praise the Lord" and its brass quintet in front of Christ Church in Hamilton. The Hamilton concert on April 15th was one of several that the choir presented in southwestern Ontario this spring. The choir will leave on its Netherlands tour August 13th. (Photo: Wm. van Duyn).

Job Market Continued

CALGARY: I am a 19-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work and greenhouse work, but am willing to try anything. I am responsible, hard-working and need the money for college. Please contact: Marilyn Berkel, R.R.#4, Simcoe, ON N3Y 4K3; (519) 426-3829.

ALBERTA/BC: 17-year-old student, with experience on modern dairy farm and field work, wishes summer employment on farm. Preferably in either Alberta or British Columbia. Call: John Langerap at 416-774-5279, or write: R.R.#2, Dunnville, ON N1A 2W2.

ALBERTA/BC: Second year agricultural student is looking for a job in Alberta or BC. Have good farm and mechanical experience. Available April 24-Sept. 5. Please call or write: Tom Bruulsema, 19 Fountain St., Guelph, ON N1H 3N5; Phone: 519-837-2745.

HAMILTON: I am a 17-year-old student, now finishing grade 11 at Guido de Bres Christian High School, and wish to be employed on a farm in the south-eastern Ontario region. My name is Harry Vandermaart, R.R.2, Harvest Rd., Dundas, ON, L9H 5E2. Phone: 416-628-2788.

LET'S PLAY CHESS

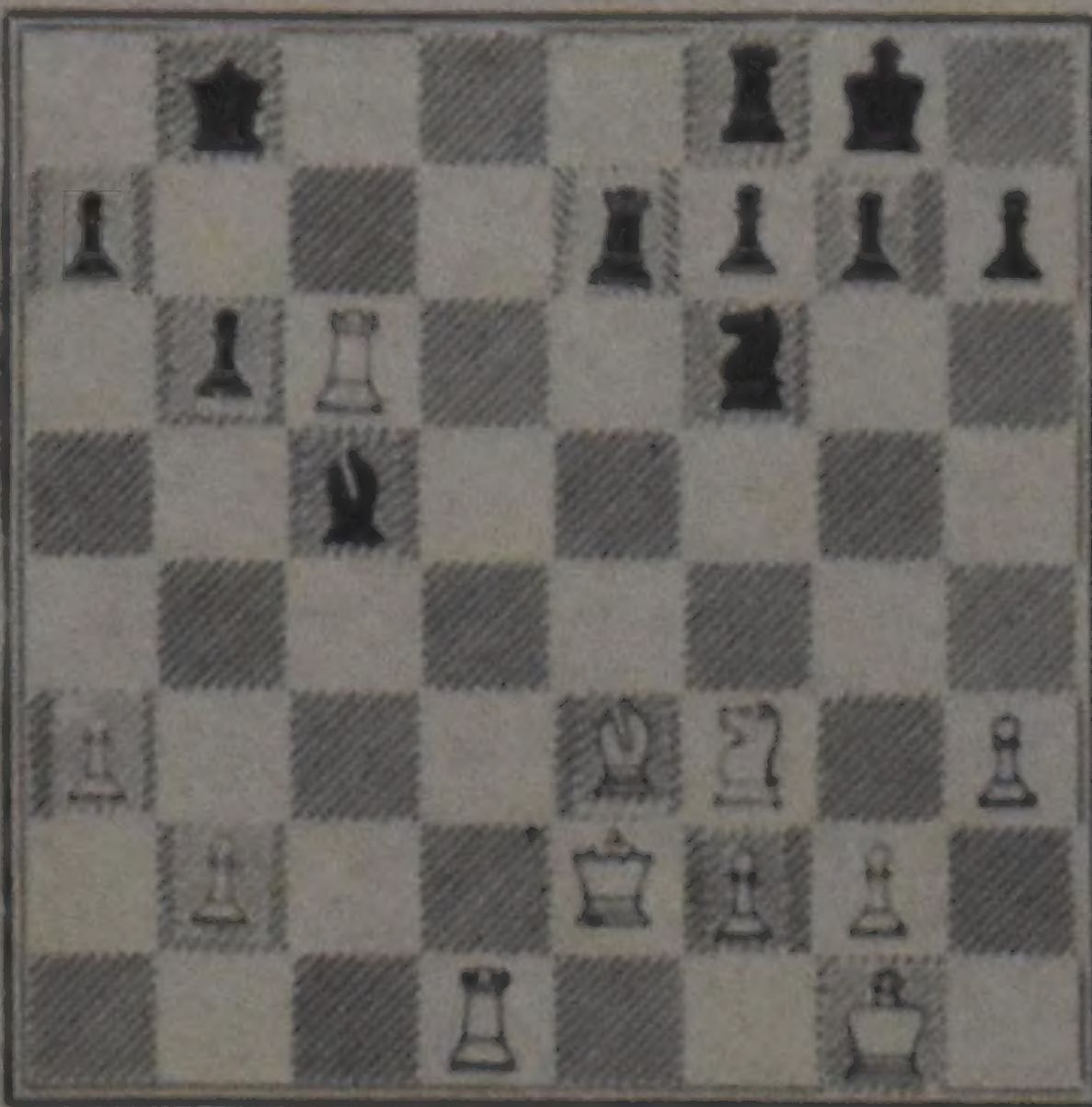
Editor: Pete Layer

KING SIDE STRATEGY

This game was played in San Antonio at Church's First International Chess Tournament in 1972. Both Karpov, the present World Champion, and Portish tied for first place, as well as Petrosian, a world champion of earlier years. This game is remarkable in its simplicity, yet striking in its strategy.

Portish	Karpov	White	Black
1. P-Q4	N-KB3;	9. Q-K2,	PxP;
2. P-QB4,	P-K3;	10. PxP,	P-QN3;
3. N-QB3,	B-N5;	11. P-Q5,	BxN;
4. P-K3,	P-B4;	12. PxP,	B-N5;
5. B-Q3,	O-O	13. PxN,	QxP;
6. N-B3,	P-Q4;	14. P-QR3,	B-Q3;
7. O-O,	QPxP;	15. R-Q1,	Q-B2;
8. BxBP,	QN-Q2;	16. P-R3,	B-N2;
		17. B-K3,	QR-K1;
		Black has an opportunity to double White's King Pawn. He does not think it is worth giving up the Bishop pair for it.	
18. QR-B1,	Q-N1;	20. B-B6,	BxR;
19. B-QN5,	R-K2;	21. RxB,	B-B4;

11



11

White now seizes a similar opportunity at the cost of the exchange! Minor pieces are very useful in the defense or attack on the King-side. With the next move, Portish removes the key defender, yet retains two ideal attackers. If Black is successful in defense, he will win the game.

22. RxN,	PxR;	25. Q-B3,	K-R1;
23. N-Q4,	BxN;	26. R-Q5	Resigns.
24. RxB,	Q-K4;		

White threatens B-Q4 and QxP with mate to follow soon. Black's Rooks proved poor defenders. Can you improve on Black's defense? Consider 22. ..., BxR; or 23. ..., Q-QB1.

Correction April #870

Please remove the White Pawn on KR2 and change the caption above from 11 to 12 (black pieces). These changes do not affect the solution which may be just as hard to find.

CONGREGATIONAL EVANGELISM TRAINING



Plan now to attend the Congregational Evangelism Training Seminar nearest you.
Training Seminar Locations and Regional Coordinators:

Burbank, Illinois • Rev. Gary P. Hutt
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Tacoma, Washington • Rev. Rodney VanderLey
Sept. 28-Oct. 2, 1981 • (206)475-3332

Mississauga, Ontario • Rev. Henry Lunshof
Oct. 5-9, 1981 • (416)826-6264

For information and registration contact a Regional Coordinator, your Regional Home Missionary or:

Christian Reformed Home Missions • ATTN: Rev. Dirk J. Hart, 2850 Kalamazoo Ave. • Grand Rapids, MI 49560
(616)241-1691

EVENTS

Canada's first Reformed minister had Frisian connection

by John Martens

Mr. Martens is a freelance writer and historian living in Listowel, ON.

Few of us have ever heard about Rev. Bruin Romcas Comingo, yet he played a major role in establishing the Reformed churches in Canada back in the 18th century.

Was Rev. Comingo Spanish, Portuguese or Italian? His

name would indicate that he was one of these. However, before we tell more about him, we should place his life in historical perspective.

Protestant immigration into Nova Scotia was strongly encouraged by its governors around 1750. As a consequence, colonists from the British Isles settled in large numbers in the colony, laying the foundation of the city of Halifax. A steady stream of

immigrants began to find their way across the ocean to Canada's Atlantic shores from Britain, Germany and France.

In Germany many of the lower classes lived in dreadful economic circumstances and numerous young Germans had been forced to seek employment as mercenaries in the fighting armies of various European states. Germany was fertile recruiting ground for would-be settlers and also among the Huguenots of France there remained a perennial interest in emigration to the New World.

Since the revocation of the Edict of Nantes in 1685 the French Huguenots (Calvinists) had fled abroad. From the middle of the 18th Century onward, steadily mixed groups of Lutheran Germans and French Calvinists arrived in Nova Scotia where the authori-

ties did all they could to assist the newcomers, many of whom settled in and near the town of Lunenburg on the coast, southwest of Halifax. At first, Lutherans and Calvinist people were worshipping together. But soon the difference in language — the French Reformed Huguenots spoke the language of France, whereas the Lutherans employed their German dialect — and the fact that each group's beliefs were based on varying confessions of European origin, caused them to separate in 1759. It was not until 1771, however, that a formal confessional separation took place and a Lutheran Church was established in Lunenburg.

And now we return to Rev. Comingo. In 1779 we find him organizing the Reformed French Huguenot immigrants in the Reformed Church of

Lunenburg, where he became their pastor. The surprising thing, however, is that Bruin Romcas Comingo was not a Huguenot or a Frenchman. Rev. Comingo hailed from the province of Friesland in the Dutch Republic, where he was born in 1723 in the Frisian capital of Leeuwarden.

In 1752, Comingo arrived and settled in Nova Scotia, where he first earned a living as a fisherman in Chester on the Atlantic seaboard, south of Halifax. In Leeuwarden, his birth place, he was a woolcomber. Comingo possessed other gifts and soon became pastor of the Reformed congregation of Lunenburg, which at its inception numbered sixty families of French Huguenot extraction.

For Comingo it must have been the natural thing to do when he joined ranks with the Reformed and Calvinist Huguenots of Nova Scotia and Lunenburg, eventually becoming their minister, for in The Netherlands, where he was born, Calvinism was the prevailing religion.

Rev. Comingo reached an exceptionally ripe old age and died in Lunenburg in 1820 at the age of 96.

We promised to shed some light on his name if that were possible. It seems that under his outlandish name, mutilated as it is and giving no clue whatsoever as to national origin, there simply hides a plain Frisian name. In other words Rev. Bruin Romcas Comingo is none other than Rev. Bruin Romkes Camminga, Romke being a common Frisian first name just as Camminga is a frequently used Frisian surname.

Seen in this light, Rev. Camminga or "Comingo" if you will, seems much closer to us. Especially if one has ever visited Chester or Lunenburg on Nova Scotia's rugged but beautiful Atlantic coast, one cannot help but reflect on those days, some two centuries ago, when men of character and style, among them men from the Netherlands, made their imprint on this land, called Canada our homeland.

And Rev. Camminga or Comingo can be credited with having been Canada's first Reformed pastor, presiding at the birth of Canada's first Reformed Church. And although the Reformed Church of Lunenburg was mainly a Huguenot church, the Rev. Bruin Romkes Camminga, born in The Netherlands, is a symbol of the supra-national nature of the Reformed faith and tradition of which we find such an abundance of manifestations on the North American scene, both in Canada and the U.S.A.

CALENDAR of EVENTS

Ontario

- May 15-18 All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
- May 22 Organ concert presented by Christian Teeuwse in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, at 8:30 p.m.
- May 23 "Praise the Lord" Choir, 3rd annual festival of Dutch sacred music. Saturday — 7:30 p.m. in the First Chr. Ref. Church of Guelph, ON.
- May 24 First Chr. Ref. Church, Guelph, Dutch service at 5 p.m.
- May 30 A duo recital featuring Harold de Haan, baritone and Fred Numan, pianist/organist sponsored by the Ambassador Male Chorus in Central Presbyterian Church, Hamilton, at 8 p.m.
- May 30 Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Covenant Chr. Ref. Church, St. Catharines, ON.
- May 30 Redeemer College annual membership meeting, Hamilton District Christian High School, Athens St., Hamilton, registration at 9:30 a.m.
- June 6 C.J.L. Conference on Social Issues. All day at the new King's College campus.
- June 5-6 "A Seminar on the Economic Issues of Today" facing businesses, labour unions, the family, the church, the government, and charities and how to respond Christianly to these issues. Institute for Christian Studies, Toronto.
- June 5 "The Scriptural Basis for Economic Norms and Principles," 8 p.m. at the Institute for Christian Studies, Toronto.
- June 7-12 General Synod of the Reformed Church of America meets at McMaster in Hamilton.
- June 12 AACS Annual Membership meeting. Special focus — discussion and approval of Institute charter. 8:00 p.m., Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, ON.
- June 15-17 Toronto: Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
- June 22-24 Fairview Conference 1981, at Fairview College; topic: "Personal Food Production." CFF is one of the participants.
- July 14-16 Calvinette counselors convention, Hamilton, ON.
- Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.
- May 7: Focus on the Family film series with Dr. James Dobson, for seven consecutive weeks at Bethel Pentecostal Church auditorium, 1565 London Rd. at 8 p.m. Sponsored by the Chr. Ref. Church of Sarnia.
- Focus on the Family film series, May 6 and running for six consecutive weeks, Bethel Chr. Ref. Church, Newmarket, ON, at 8 p.m.; sponsored by the Holland Marsh and District Chr. School PTA.

Alberta and British Columbia

- Aug. 27-30 Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle.
- Aug. 23-30 Billy Graham Crusade, Calgary, AB.

Miscellaneous

- June 3-5 Christian Reformed Church Ministers' Institute, Grand Rapids, MI.
- June 6-12 Reformed Presbyterian Church of North America synod meeting, Beaver Falls, PA.
- June 9-19 Synod of the Chr. Ref. Church in North America, at Calvin College, Grand Rapids, MI.
- July 31-Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
- Sept. 17-19 International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 22	Wed. May 20	Fri. May 15-10 a.m.	Thurs. May 14-10 a.m.
Fri. May 29	Wed. May 27	Fri. May 22-10 a.m.	Thurs. May 21-10 a.m.
Fri. Jun. 5	Wed. Jun. 3	Fri. May 29-10 a.m.	Thurs. May 28-10 a.m.

On the 9th day of April, 1981,

Leonard de Vries



Leonard de Vries

son of Cor and Janny de Vries of R.R. #4, Goderich, was called to the bar of Ontario. Leonard is a member of the Christian Reformed Church of Clinton, Ontario and a graduate of Osgoode Hall Law School.

He is currently a partner with the law firm of MacMaster, Poolman and de Vries in Toronto.

Hollandse Dag

Er wordt weer een Hollandse Dag gehouden in York op woensdag 27 mei a.s. Spreker is Rev. Henry Boekhoven van Aylmer. Voor lunch, koffie en thee wordt gezorgd. Het belooft een mooi programma te worden.

De Hollandse Dag

Deze wordt dit jaar gehouden op woensdag 10 juni 1981 in het Moorefield Park, Moorefield, ON. Aanvang 10 uur.

De spreker voor deze dag is Ds. C.D. Tuyl van Toronto. Muziek, samenzang en voordrachten. Koffie en koek vrij — neem uw eigen lunch mee. Namens de commissie: B. Katerberg, Box 87, Drayton, ON.

Be part of our

All Ontario Y.C. Convention

Come to our Sunday evening worship service in the Athletic Complex at Wilfrid Laurier University on Sunday, May 17, at 7:30 p.m. The speaker will be Rev. Jack Quartel, speaking on the theme, "Built by God."

Books

Politics/Theology

Theological views on Canadian issues

More Than Survival, Viewpoints Toward a Theology of Nation, Graham Scott, editor; Canec Publishing and Supply House, Don Mills, ON 1980; pp. 125, pb. Reviewed by Martin D. Geleynse, Montreal, PQ.

When the dozen or so members of the new Committee on Theology and Faith of the United Church of Canada had their first meeting in the "Church House" on St. Clair Avenue East in Toronto, they came to the unanimous conclusion that the first and most crucial subject to be tackled by the new committee had to be the one designated "Theology of Nation." The present book is the result of that conclusion. It is a collection of studies meant to stimulate discussion from a theological perspective on the general issue of Canada today.

The writers come from various theological and cultural backgrounds. Two are francophones, two are laypersons. Of the eight, five are professors, one is a pastor and one is an editor. They live in different regions of Canada from British Columbia to the Maritimes.

The editor emphatically states, (and we should in all fairness take careful note of this statement): that "The collection is not a statement of what the United Church believes about Canada, and it is not a statement on which the Committee on Theology and Faith is agreed. It is a catalyst. It is meant to stimulate discussion." All of the writers received the same description of the project, but from there on each one of them is exclusively responsible for his or her own statement, which was written in complete independence from the others.

Any attempt to come to biblical

and Christian understanding of the crucial issues with which we are confronted in Canada today, can only be applauded and welcomed with anticipation.

The reader should not have his hopes too high, however, for the book only offers questions. It only formulates problems and indicates which matters ought to be discussed, if one wants to arrive at a responsible "theology of nation." So it is indeed a discussion starter. If one has really never seriously considered the questions concerning Canada, this book could help to make an initial grosslist of matters which ought to be looked into.

A resulting discussion itself, however, will have to be done without this book, for it does not give any guidance as to how to think and where to look for answers. Part of the reason for the lack of conclusion is probably to be found in the way the writers

seem to look at scripture. They read the scriptures to find out how the ancient Jews understood terms like "nation" and "people," so that we might learn from that. The scriptures do not give authoritative statements and guidelines to which we must submit in our discussions about Canada, this meaning that we are really entirely on our own, as far as these writers are concerned.

The writing of this review was delayed by the publication of the "Pastoral Guidelines Concerning the Federal Provincial Relationships in Canada" by the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada. These pastoral guidelines address themselves to virtually the same questions, but with a major difference in approach! Even if to the taste of some the Guidelines could have used a bit less of a theo-

logical and philosophical way of reasoning, there is no doubt that they try to help us understand what the scriptures say. And because they accept the scriptures as the authoritative Word of God, they do have something to say!

One could wish the "Pastoral Guidelines" would speak more loudly and clearly. Rather than leaving them in print on a poor quality stencil, the "Guidelines" ought to be printed in book form and they ought to be made known to the nation, and most urgently so to the writers of *More Than Survival*. In these times of uncertainty and national disunity the last thing we need is more questions for the sake of questions. We need answers, prophetic answers, biblical guidance, and the "Pastoral Guidelines" try to offer them. The book under review does not.

Psychology and religion

The following books represent different attempts to consider the relationship between psychology and religion. Both books are published at a time when much is being promised by the "helping professions" to remedy the problems of living today. These promises often have little to do with the promises of redemption and a new life in Christ. The two books take seriously the fundamental importance of the Christian commitment, and seek to integrate the insights of psychology with biblical truths and a Christian life-style.

Psychology Gone Awry: An Analysis of Psychological World Views, Contemporary Evangelical Perspectives series, Mark P. Cosgrove; Zondervan Publishing House, Grand Rapids, MI, 1979; in Canada: R.G. Mitchell, Willowdale, ON; 160 pp. Reviewed by H.C. VanDooren, Burlington, ON.

The author acknowledges that there are many different movements within psychology and proceeds to describe each of the major movements. Naturalistic Psychology has influenced Behaviourism and the objective study of man, but it fails to consider the importance of man in his entirety. Humanistic Psychology, largely influenced by Carl Rogers uses a mixture of scientific and phenomenological methods, and advocates the importance of studying the whole person. The author suggests that, in reacting to the excessive materialism of Naturalistic Psychology, Human-

istic psychology has gone too far in estimating man's ability to affirm his own identity. Rejecting a simple cause/effect explanation, the humanist evades the question of prior cause by proposing a belief in man's innate goodness.

Transpersonal Psychology adds to this world and life view, but goes further to claim the possibility of man transcending himself by embracing the philosophies of the East.

In the last two chapters of his book, Cosgrove seeks to point out the inadequacies of the three psychological world views by their inability to provide absolute reference points as to man's nature, his life style, and his purpose. Cosgrove proposes his own model of "Christian theism" as the best perspective on psychological data. In fact, he offers his model as the best world view on which to base a psychology, and he explains his own conviction that the reason why psychology has gone awry is that psychologists have ignored errors in their underlying belief systems.

It is a moot point whether Cosgrove has provided a book which will do a lot for the serious student of psychology to help that person integrate the two disciplines.

The book does, however, offer a clear statement on the importance of an underlying faith commitment, thoroughly steeped in the Word of God.

The Integration of Psychology and Theology, Rosemead Psychology Series, by John D. Carter and Bruce Narramore; Zondervan Publishing House, Grand Rapids, MI, 1979; R.G.

Mitchell, Willowdale, ON; pb, 139 pp. Reviewed by H.C. VanDooren, Burlington, ON.

Carter and Narramore are both professors of Psychology at the Rosemead Graduate School of Professional Psychology. Rosemead has developed a sound tradition in offering integrative studies of psychology and theology which would prepare the Christian counselor to have the best of both worlds, as it were.

In setting the stage for their own statement on how psychology and theology can be integrated, the authors first assert the uniqueness of each discipline. The uniqueness relates to the fact that the basis of explanation and the level of explanation are both quite different. Nonetheless, comparisons are possible as suggested by the following couplets: Anthropology/Personality Theory; Hamartiology/Psychopathology; Soteriology/Developmental Psychology; Christology and Pneumatology/Counseling; Ecclesiology/Social Psychology; Eschatology/Psychology of Motivation. Each couplet would require more of an explanation than what is offered by the authors in one chapter, and this takes away from the total impact of the book.

The efficacy of the book lies in the authors' succinct summaries of the various attempts, Christian as well as non-Christian, to relate theology to psychology. They refer to the "against" model, the "of" model, and the "parallels" model. Each of these are shown to fall

short of a properly integrated model as the authors describe it in Chapter 7.

In proposing their structure for an integrated model, the authors state their basic premise that "since God is the author of all truth and since he is the Creator of the entire world, there is ultimately only one set of explanatory hypotheses."

Another major assumption which the authors develop in this important chapter is that one is able to discover integrative principles which do not violate the methodology or level of analysis of either theology or psychology.

Carter and Narramore do well to emphasize that the process of integration is not an academic exercise per se, but involves a way of thinking and functioning which combines humility with an ability to tolerate ambiguity. They suggest that many Christians who are involved in making meaningful connections between the two fields, seek closure too soon and fail to benefit from the insights provided by different perspectives. The authors clearly advocate the im-

portance of the whole person involved in obedient study, research, and application.

What they do not emphasize so much, although they probably imply it, is the importance of effective teamwork, and working out the problems between psychology and theology in such a way that it will enrich the communion of saints as a whole.

Both books are recommended and they can be read together without concern for much duplication or repetition. University students, who have an interest in psychology or may perhaps seek a career in counseling, would find these books to be a good starting point in working out their own Christian perspectives.

Next Presbyterian moderator

The Rev. Arthur W. Currie, minister of St. Andrew's Church, Ottawa, ON, has been chosen by ballot to be the official nominee of the office of Moderator of the 107th General Assembly of The Presbyterian Church in Canada. The Assembly will open in Knox Church, Ottawa, on Sunday evening, June 7.

Book Reviewers Wanted

C.C. wishes to increase its list of reviewers. If you have interests and abilities in a specialized area, and would like to review new books, let us know.

Dr. Currie is the son and grandson of Canadian Presbyterian ministers. He is a graduate of the University of Toronto and of Knox College, Toronto.

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SOLI DEO GLORIA

We pause to thank God for H. Evan Runner upon the occasion of his retirement.

This month Professor H. Evan Runner formally retires after thirty years of teaching philosophy at Calvin College. In marking this occasion we express our thanks to God for what He has given us through the work of Professor Runner, who has inspired so many of us, either directly or indirectly with distinctively Reformed faith and vision. Many of his students (though not all) are now serving in his spirit.

The retirement of Professor Runner marks the close of an era. Through his impact the complexion of the Reformed community in general and the Christian Reformed Church in particular has been changed.

In a time when the boundaries between the church and the world and between a Reformed and a non-Reformed understanding of Scripture are being blurred, we must continue to reflect on Professor Runner's insistence on the integral and total claims of the Gospel, which call for the recognition of God's sovereignty in every area of life.

We thank Professor Runner for all he has contributed to the Reformed community and beyond, and wish him and his wife Ellen many happy and productive years as they open a new chapter of their lives. And may all of us together heed the call to Christian service that continues to be sounded through this servant of the Lord. SOLI DEO GLORIA!

From the book:

"The overriding concern which Runner addressed during his life is the relation between Biblical religion and the civilization of the West. Human life, he argued, in its individual, societal, cultural, and civilizational scope, is obedient or disobedient response to God's revelation in creation, in Christ, and in the Holy Scriptures. Obedience to that revelation leads to blessing in human life; disobedience leads to disintegration." (p. 2)

"Runner's mission was the reformation of evangelical Protestantism. Reformation must be distinguished from conversion and revival." "It is this belief in the power of the Word of God to give shape to our individual and collective lives that made Runner the kind of

person he is. The Word of God, which is the sword of the Spirit, transcends every human situation, subjects every situation to the authority of the risen Lord, and thus can change every situation. Subjection to the Word of God is thus the first requisite for personal and communal reformation." (p. 4)

"It is significant to note that Runner, in the light of his intense concern for the future of non-Western cultures, has been highly interested in translating **Promise and Deliverance** not only into English but also into Spanish, Chinese and Japanese. Philosophy does not lead to reformation; hearing and doing the Word does." (p. 14)

—Bernard Zylstra,
H. Evan Runner:
An Assessment of His Mission

LIFE IS RELIGION

Essays in Honor of H. Evan Runner

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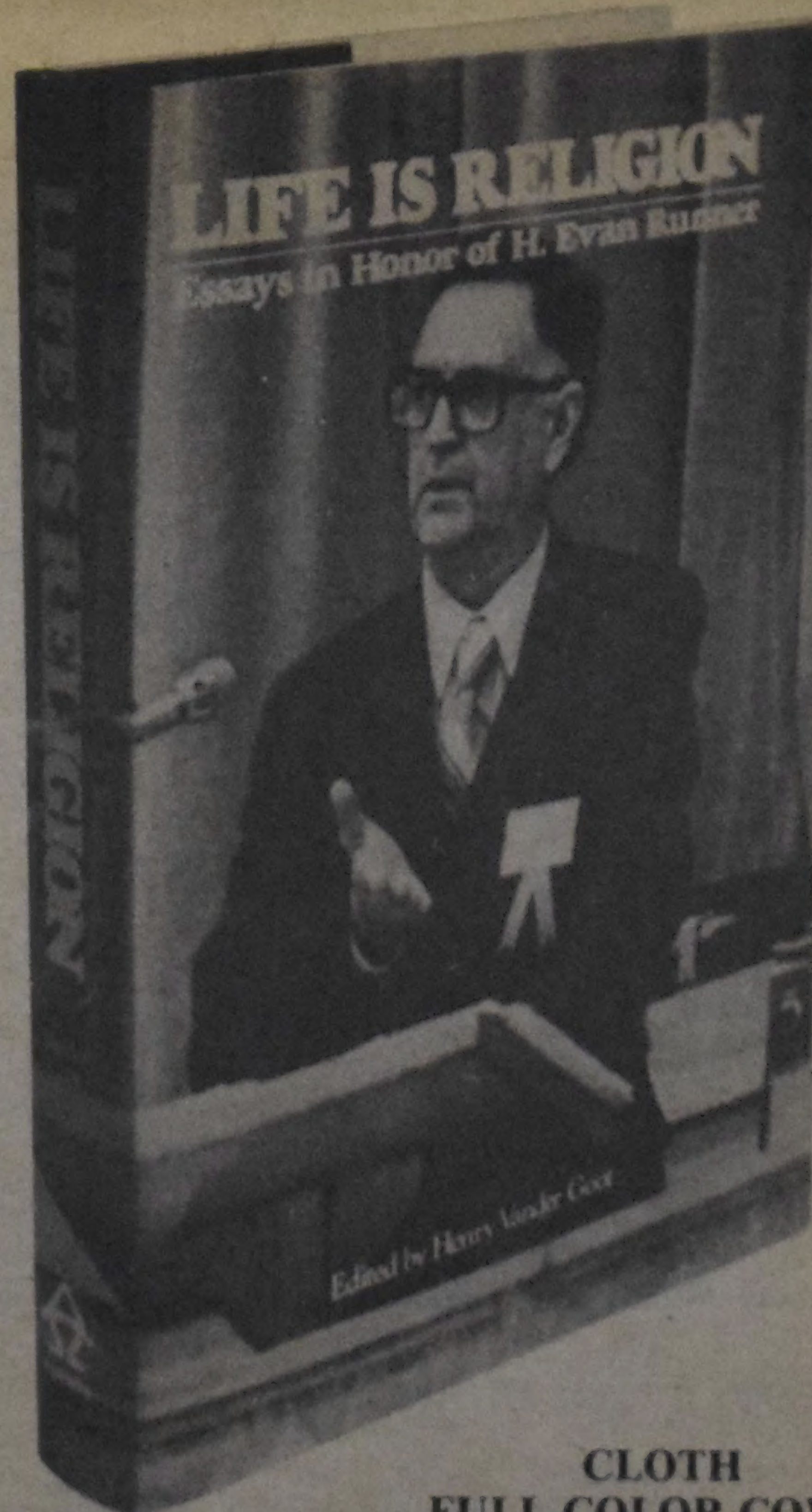
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